GOOD THOUGHTS IN BAD TIMES.

Together with

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

Personal Meditations.
Scripture Observations.
Historical Applications.
Mixt Contemplations.
Meditations on the Times.
Meditations on all kind of Prayers.
Occasional Meditations.

By Thomas Fuller, B. D.

PSALM 4. Commune with your own heart, and in your Chamber, and be still.

LONDON,
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BIBLIOTHECA BODLEIANA

To the
RIGHT HONOURABLE
the Lady *Dalkeith*, Lady Governeſſe to Her Highneſs
the Princeſſe
HENRETTA.

Madam,

IT is unſafe in theſe dangerous dayes, for any to go abroad without a Convoy, or at the leaſt a Paſſe: my Book hath both, in being dedicated to your Honour. The Apoſtle ſaith, (a) *Who planteth a vineyard and eateth not of the Fruit thereof? I am one of your Honours Planting, and could heartily wiſh, that the fruit I bring forth, were worthy to be taſted by your Judicious Palate. Howſoever, accept theſe Grapes, if not for their Goodneſſe, for their Novelty: Though not ſweeteſt reliſht, they are ſooneſt ripe, being the firſt fruits of* Exeter Preſſe *preſented unto you. And if ever my Ingratitude ſhould forget my Obligations to your honour, theſe Black*

a 1 Cor. 9. 7.

Lines

Lines will turn Red, and blush his unworthinesse that wrote them. In this Pamphlet your Ladiship shall praise, whatsoever you are pleased but to Pardon. But I am tedious, for your Honour can spare no more minutes from looking on a better Book, Her infant Highnesse, *committed to your charge. Was ever more hope of worth in a lesse Volume? But O! How excellently, will the same in due time, be set forth, seeing the Paper is so pure, and your Ladiship the overseer to correct the Press? The Continuance and increase of whose happinesse here, and hereafter is desired in his daily Devotions, who resteth,*

Your Honours in all

Christian Service,

THO. FULER.

Perso-

Personall MEDITATIONS.

I.

LORD,

HOw near was I to danger, yet escaped? I was upon the Brink of the brink of it, yet fell not in; they are well kept, who are kept by thee. Excellent Archer! Thou didst hit thy Mark in missing it, as meaning to fright, not hurt me. Let me not now be such a Fool, as to pay my thanks to blind Fortune for a favour, which the eye of Providence hath bestowed upon me. Rather let the Narrownesse of my Escape, make my Thankfulnesse to thy Goodnesse the larger, lest my ingratitude justly cause, that whereas this Arrow but hit my Hat, the next pierce my Head.

II.

Lord,

WHen thou shalt visit me with a sharp disease, *I* fear *I* shall be impatient. For *I* am Cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickness all my life time. *I* cannot expect any kind usage from that, which hath been a stranger unto me. *I* fear *I* shall rave, and rage. O whither will my mind sail, when distemper shall steer it: Whither will my Fancy run, when disease shall ride it? My tongue, which of it self is a (a) fire, sure will be a WILDE-FIRE, when the Furnace of my mouth is made seven times hotter with a burning Feaver. But, Lord, though *I* should talk idlely to my own shame, let me not talk wickedly to thy dishonour. Teach me the art of Patience, while *I* am well, and give me the use of it, when *I* am sick. In that day either lighten my Burthen, or strengthen my Back. Make me, who so often in my health have discovered my weakness presuming on my own strength, to be strong in sickness, when *I* solely rely on thy Assistance.

(a) James 3. 6.

III.

Lord.

THis morning my unseasonable visiting of a of friend, disturbed him in the middest of his Devotions: Unhappy to hinder another mans Goodness. If I my self build not, shall I snatch the Ax, and Hammer from him that doth? Yet I could willingly have wished. That rather than he should then have cut off the Cable of his Prayers, I had twisted my Cord to it, and had joyned with him in his Devotions. However, to make him the best amends I may, I now request of thee for him, whatsoever he would have requested for himself. Thus he shall be no loser, if thou be pleased to hear my Prayer for him, and to hearken to our Saviours intercession for us both.

IV.

Lord,

SInce these wofull Wars began, one, formerly my intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my self towards him. Must the new Foe, quite justle out the old Friend? May I not with him conti-

nue some Commerce of Kindnesse! Though the Amity be broken on his side, may not I preserve my counterpart intire? Yet how can I be Kind to him, without being cruel to my self and *thy cause*? O guid my shaking hand to draw so small a line, straight, or rather because *I* know not how to carry my self towards him in this Controversie, even be pleased to take away the *Subject of the Question*, and speedily to reconcile these unnaturall differences.

V.

Lord,

MY voyce by Nature is harsh, and untunable, and it is vain to lavish any Art to better it. Can my singing of Psalms be pleasing to thy Ears, which is unpleasant to thy own, yet though I cannot Chaunt with the Nightingal, or Chirp with the Black-Bird. I had rather chatter with the (*a*) Swallow, yea, rather Croak with the Raven, than be altogether silent. Hadst thou given me a better voice, I would have praised thee with a better voice. Now what my Musick wants in sweetnesse, let it have in sense, *singing praises with* (b) *understanding*,

a Isa. 38. 14.

b Psalm. 47. 7.

ding. Yea, Lord, Create in me, a New Heart, (therein to make (c) Melody) and I will be contented with my Old voice, untill, in thy due Time, being admitted into the Quire of Heaven, I have another, more Harmonious, bestowed upon me. (c) Ephes. 5. 19.

VI.

Lord,

WIthin a little Time, I have heard the same Precept in sundry Places, and by several Preachers, pressed upon me. The Doctrine seemeth to haunt my Soul, whithersoever *I* turn it meets me. Surely this is from thy Providence, and should be for my profit. *Is* it because *I* am an ill Proficient in this point, that *I* must not turn over a new leaf, but am still kept to my old Lesson? (a) *Peter* was grieved, because our Saviour said unto him the third time, *Lovest thou me?* But *I* will not be offended at thy often inculcating the same Precept. But rather conclude, That *I* am much concerned therein, and that it is thy pleasure, that the Nail should be soundly fastened in me, which thou hast knockt in with so many Hammers. (a) John 21. 15.

VII.

VII.

Lord,

BEfore I commit a sin it seems to me so shallow that I may wade thorow it dry shod, from any Guiltinesse: But when I have committed it, it often seems so deep, that I cannot escape without drowning. Thus I am alwayes in the Extremities: Either my sins are so small, that they need not my Repentance, or so great that they cannot obtain my Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truely to measure the dimension of my offences. But O! as thou revealest to me, more of my Misery, reveal also more of thy Mercy: Lest if my wounds, in my Apprehension, gape wider than thy Tents, my Soul run out at them. If my Badness seem bigger than thy goodnesse, but one hairs breadth, but one moment, that's room and time enough for me to run to eternal despair.

VIII.

Lord,

I Do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my amendment, from my Birth-day, or from

from the first day of the year, or from some Eminent Festival, that so my Repentance might bear some Remarkable date. But when those dayes were come, I have adjourned my Amendment to some other time. Thus whilest I could not agree with my self, when to start, I have almost lost the running of the Race. I am resolved thus to befool my self no longer. I see no day to *To day*, the instant time is alwayes the fittest time. In (a) *Nebuchadnezzars* Image, the lower the Members, the courser the Mettal, the further off the time the more unfit. To day is the Golden Opportunity, to morrow will be the Silver Season, next day, but the Brazen one, and so long till at last I shall come to the *Toes of Clay*, and be turned to dust. Grant therefore that (b) *to day I may hear thy voice*. And if this day be obscure in the Calender, and remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy Assistance, beginning the Reformation of my life.

(a) Dan. 2: 33

(b) Psal. 95 7.

IX.

IX.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say, whether his former Wickedneſſe, or preſent Want were the greater; If I could have made the diſtinction, *I* could willingly have fed his Perſon, and ſtarved his Prophaneneſs. This being impoſſible, *I* adventured to relieve him. For *I* know, that amongſt many objects, all of them being in extream Miſeries, Charity, though ſhooting at Random, cannot miſſe a right Mark. Since, Lord, the Party, being recovered, is become worſe than ever before. (Thus they are alwaies impaired with affliction, who thereby are not improved) Lord, count me not acceſſary to his Badneſs, becauſe I relieved him. Let me not ſuffer harm in my ſelf, for my deſire to do good to him. Yea, *L*ord, be pleaſed to clear my credit amongſt men, that they may underſtand my hand, according to the ſimplicity of my heart. *I* gave to him only in hope, to keep the Stock alive, that ſo afterwards it might be better grafted. Now, finding my ſelf deceived, my alms ſhall return into my own boſom.

X.

Lord,

THy Servants are now praying in the Church and I am here ſtaying at home, detained by neceſſary Occaſions, ſuch as are not of my ſeeking, but of thy ſending, my Care could not prevent them, my Power could not remove them. Wherefore though *I* cannot go to Church, there to ſit down at Table with the reſt of thy Gueſts, be pleaſed, Lord, to ſend me a diſh of their Meat hither, and feed my ſoul with holy thoughts (*a*) *Eldad* and *Medad*, though ſtaying ſtill in the Camp, (no doubt on juſt cauſe) yet propheſied as well as the other Elders. Though they went not out to the Spirit, the Spirit come home to them. Thus uever any dutifull Child loſt his Legacy, for being abſent, at the making of his Fathers will, if at the ſame time he were imployed about his Fathers buſineſſe. I fear too many at Church, have their bodies there, and minds at home. Behold, in exchange, my body here and heart there. Though *I* cannot pray with them, *I* pray for them. Yea this Comforts me, *I* am with thy Congregation; becauſe *I* would be with it.

(*a*) Num. 11. 26.

XI.

XI.

Lord,

I Trust thou hast pardoned the bad Examples I have set before Others, be pleased also to pardon me the sins, which they have committed, by my bad Examples. (*It* is the best manners in thy Court, to heap requests upon requests.) If thou hast forgiven my sins, the Children of my Corrupt Nature, forgive me my Grandchildren also. Let not the Transcripts remain, since thou hast blotted out the Original. And for the time to come, blesse me with barrennss in bad Actions, and my bad Actions with Barrenness in procreation, that they may never beget others, according to their likenesse.

XII.

Lord,

WHat faults I correct in my Son, I commit my self: I beat him for dabling in the dirt, whilst my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my self contented with that state thy Providence hath carved unto me: I beat him for crying when he is to go to sleep, and

yet

yet, I fear, I my self shall cry, when thou callest me to sleep with my Fathers. Alas, I am more Childish than my Child, and what I inflict on him, I justly deserve to receive from thee: Onely here is the difference: I pray and desire that my Correction on my Child may do him good; It is in thy power, Lord, to effect, that thy Correction on me, shall do me good.

XIII.

Lord,

I Perceive my soul deeply guilty of Envy. By my good will, I would have none Prophesie, but mine own (a) *Moses*. I had rather thy work were undone, than done better by another, than by my self: Had rather thy Enemies were all alive, than that I should kill but my *thousand*, and others their ten thousands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Substance she would supply in swelling. Dispossess me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me Labour to exceed them in pains, who excell me in parts; and knowing that my sword in cutting down

(a) Numb. 11. 28.

down sin, hath a duller edge, let me strike with the greater force? Yea, make other mens Gifts to be mine, by making me thankful to thee for them. It was some comfort to *Naomi*, that wanting a son her self, she brought up (*b*) *Ruth*'s child in her bosom. If my soul be too old to be a Mother of Goodness, Lord, make it but a Dry-nurse. Let me feed, and foster, and nourish, and cherish the Graces in others; honouring their Persons, praising their Parts, and glorifying thy name, who hath given such gifts unto them.

(*b*) Ruth 2. 16.

XIV.

Lord,

WHen young, I have almost quarrelled with that Petition in our Liturgie, *Give Peace in our time, O Lord*; Needlesse to wish for light at Noon-day; for then Peace was so plentifull, no fear of Famine, but suspition of a surfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preserve it; *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it; *In our time*, that is, All our Time: for

there

there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom than her Son. The Church knew better than I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the Daughters of the (a) Horsleech, I have need to cry, *Give, give peace in our time, O Lord.*

a Prov. 30. 15.

XV.

Lord,

UNruly Souldiers command poor People to open them their doors, otherwise threatning to break in. But if those in the house knew their own strength, it were easie to keep them out; seeing the doors are threatning-proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey and betray themselves to their violence. Thus *Satan* serves me, or rather thus I serve my self, when I cannot be forced, I am fool'd out of my integrity. He cannot constrain if I do not consent. If I do but keep Possession all the *Posse of Hell*, cannot violently eject me: But I cowardly surrender to his Summons.

Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord,

WHen I am to Travel, I never use to provide my self, till the very Time; Partly out of Lazineſs, loath to be troubled till needs I muſt; partly out of Pride, as preſuming all neceſſaries for my journey will wait upon me at the inſtant. (Some ſay this is Schollars faſhion, and it ſeems by following it, I hope, to approve my ſelf to be one) However, it often comes to paſſe, that my journey is finally ſtopt, through the narrowneſſe of the time to provide for it. Grant, Lord, that my confeſſed Improvidence in Temporal, may make me ſuſpect my providence in Spiritual matters,

a Eccleſ. 12. 5. (a) *Solomon* ſaith, *Man goeth to his long Home*: Short preparation will not fit ſo long a Journey. O let me not put

b Matth. 25. 10. it off ſo the laſt, to have my (b) Oyl to buy, when I am to burn it. But let me ſo diſpoſe of my ſelf, that when I am to die, I may have nothing to do but to die.

XVII.

XVII.

Lord,

WHen in any writing, I have occasion to insert these passages *God willing*, *God lending me life*, &c. *I* observe, Lord, that *I* can scarce hold my hand from incircling these words in a Parenthesis, as if they were not Essential to the Sentence, but may as well be left out, as put in. Wheras indeed they are not onely of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing, wherefore hereafter I will write those words fully and fairly without any inclosure about them. Let Criticks censure it for bad Grammer, *I* am sure it is good Divinity.

XVIII.

Lord,

MAny temporal matters, which *I* have desired thou hast denyed me; *It* vext me for the present, that *I* wanted my will; Since considering in cool blood, *I* plainly perceive had that, which I desired, been done, *I* had been undone? Yea, what thou gavest me instead of those things which *I* wished, though lesse toothsome

some to me, were more wholesome for me. Forgive, *I* pray, my former anger, and now accept my humble thanks. Lord, grant me one suit, which is this; Deny me all suits, which are bad for me: when *I* petition for what is unfitting. O let the King of *Heaven* make use of his *Negative voice*. Rather let me fast than have (*a*) *Quails* given with intent, that *I* should be choaked in eating them.

a Numb. 11. 33.

XIX.

Lord,

THis day I disputed with my self, whether or no *I* had said my prayers this Morning; and *I* could not call to mind any remarkable passage, whence *I* could certainly conclude, that *I* had offered my Prayers unto thee. Frozen affections, which left no sparke of Remembrance behinde them! Yet at last *I* hardly recovered one token, wherce *I* was assured, that I had said my Prayers, It seems I had said them, and *onely said them*, rather by heart than with my heart. Can I hope that thou wouldest remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I not

cause

cause to fear that thou remembrest my Prayers too well, to punish the Coldness and Badness of them? Alas! are not Devotions thus done, in effect left undone? Well (a) *Jacob* advised his Sons, at their second going into *Ægypt*, Take double Money in your hand; peradventure it was an oversight. So, Lord, *I* come with my second morning Sacrifice: Be pleased to accept it, which *I* desire, and endeavour to present, with a little better Devotion, than *I* did the former. (a) Gen. 43. 12.

XX.

Lord,

THe motions of thy holy Spirit, were formerly frequent in my heart; But, alas, of late they have been great strangers. It seems they did not like their last entertainment, they are so loath to come again. *I* fear they were (a) *grieved*, that either *I* heard them not attentively, or believed them not faithfully, or practised them not conscionably. If they be pleased to come again, this is all *I* dare promise, that they do deserve, and *I* do desire they should be well used. Let thy holy Spirit be pleased, not onely *to stand before the door* (a) Ephes. 4. 30.

and

and (b) knock, but also to come in. If I do not open the door, it were too unreasonable to request such a Miracle to *come in*, *when the doors were shut*, as thou did'st to the (c) Apostles. Yet let me humbly beg of thee, that thou wouldest make the *iron gate of my Heart open of its own* (d) *accord*. Then let thy Spirit be pleased to *sup in my Heart*, I have given it an Invocation, and I hope I shall give it room. But O, thou that sendest the Guest, send the Meat also, and if I be so unmannerly, as not to make the Holy Spirit *welcome*, O! let thy effectual Grace, make me to make it *welcome*.

b Revel. 3. 20.

c John 20. 19.

d Acts 12. 10.

XXI.

Lord,

I Confesse, this Morning, I remembred my Break-fast, but forgot my Prayers. And, as I have returned no praise, so thou mightest justly have offered me no Protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt Heart prompts me to put off my Prayers till night,

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But I know it too well, or rather too ill to trust it. I fear, if till night I defer them, at night I shall forget them. Be pleased therefore now to accept them. Lord, let not a few hours the latter, make a breach: Especially, seeing (being spoken not to excuse my Negligence, but to implore thy Pardon,) a thousand years in thy sight are but as yesterday. I promise hereafter by thy assistance to to bring forth fruit in due season. See how I am a shamed the Sun should shine on me, who now newly start in the Race of my Devotions, when he, like a Giant, hath run more than half his course in the Heavens.

XVII.

Lord,

THis day casually I am fallen into a bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandering in any base by-path, but walking in the high-way of my Vocation: Wherefore, Lord, thou that calledst me thither, keep me here. Stop their mouths that

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they ſpeak no Blaſphemy, or ſtop my ears that I hear none; or open my mouth ſoberly to reprove what I hear. Give me to guard my ſelf, but, Lord, guard my guarding of my ſelf. Let not the ſmoak of their badneſſe put out mine eyes, but the ſhining of my innocency lighten theirs. Let me give Phyſick to them, and not take infection from them. Yea, make me the better for their badneſſe. Then ſhall their bad company be to me, like the dirt of Oiſters, whoſe mud hath ſope in it, and doth rather ſcour, than defile.

XXIII.

Lord,

OFten have I thought with my ſelf, I will ſin but this *one ſin* more, and then I will repent of it, and of all the reſt of my ſins together. *So fooliſh was I and ignorant.* As if I ſhould be more able to pay my Debts, when I owe more: Or as if I ſhould ſay, I will wound my Friend once again, and then I will lovingly ſhake hands with him: but what if my Friend will not ſhake hands with me? Beſides, can one commit one ſin more, and but one ſin more? Unclean Creatures went by couples into

into the (a) Ark. Grant Lord, at this instant *I* may break off my badneſſe, otherwiſe thou maiſt juſtly make the laſt minute, wherein *I* do ſin on earth, to be the laſt minute, wherein *I* ſhall ſin on earth, and the firſt wherein thou mighteſt make me ſuffer in another place.

(a) Gen. 5. 2.

XXIV.

Lord,

THE Preacher this day came home to my heart. A left-handed *Gibeonite* with his (a) Sling, hit not the Mark more ſure, than he my Darling ſins. *I* could finde no fault with his Sermon, ſave onely that it had too much truth. But this *I* quarrelled at, that he went far from his Text, to come cloſe to me, and ſo was faulty himſelf in telling me of my faults. Thus they will creep out at ſmall crannies, who have a mind to eſcape; and yet *I* cannot deny, but that that, which he ſpake, (though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in generall, the Text at large of every Preacher? Yea, rather *I* ſhould have concluded, that,

(a) Judges 20. 16.

if he went from his Text, thy goodneſſe ſent him to meet me: For without thy guidance it had been impoſſible for him ſo truly to have traced the intricate turnings of my deceitfull heart.

XXV.

Lord,

BE pleaſed to ſhake my clay-cottage before thou throweſt it down. May it totter a while; before it doth tumble. Let me be ſummoned before I am ſurpriſed. Deliver me from *Sudden Death*. Not from ſudden Death in reſpect of it ſelf; for I care not how ſhort my paſſage be, ſo it be ſafe. Never any weary Traveller complained, that he came too ſoon to his Journeys end. But let it not be ſudden in reſpect of me. Make me alwayes ready to receive Death. Thus no Gueſt comes unawares to him, who keeps a conſtant Table.

SCRI-

SCRIPTURE OBSERVATIONS.

I.

LORD,

IN the Parable of the four ſorts of Ground whereon the Seed was ſown, the (a) laſt alone proved fruitful. There the bad were more than the good: But amongſt the Servants, two improved their (b) talents, or pounds, and (c) One only buried them. There the good were more then the bad. Again amongſt the ten Virgins, five were Wiſe, and five (d) Fooliſh: There the Good and the Bad were equal. I ſee, that concerning the number of the Saints, incomparison to the Reprobates, no certainty can be collected from theſe Parables. Good Reaſon, for it is not their principall purpoſe to meddle with that point. Grant that I may never rack a Scripture *Similie*, beyond the true intent thereof; leaſt inſtead of ſucking milk, I ſqueez bloud out of it.

a Matth. 13. 8.
b Matth. 24. 18.
c Luke 19. 20.
d Matth. 25.

II.

Lord,

THou didst intend from all Eternity to make Christ the Heir of all, No danger of dis-inheriting him, thy onely Son, and so well deserving. Yet thou sayest to him, (a) *Ask of me, and I will give thee the Heathen for thine inheritance, &c.* This homage he must do, for thy boon, to beg it. I see thy goodness delights to have thy favours sued for, expecting we should crave what thou intendest we should have; That so, though we cannot give a full price, we may take some pains for thy favours, and obtain them, though not for the merit, by the means of our Petitions.

a Psal. 2.8.

III.

Lord,

I Find that *Ezekiel* in his Prophesies, is stiled Ninety times, and more, by this Appellation, *Son of man*, and surely, not once oftner than there was need for. For he had more Visions than any one (not to say than all) of the Prophets of his time. It was necessary therefore, that his Mortall Extraction should often be sounded in his Ears, *Son of man*, lest

leſt his frequent converſing with Viſions might make him miſtake himſelf to be ſome Angel. Amongſt other Revelations, it was therefore needfull, to reveal him to himſelf, *Son of man*, leſt ſeeing many Viſions might have made him blind with Spirituall Pride. Lord, as thou increaſeſt thy Graces in me, and favours on me, ſo with them daily increaſe in my Soul the Monitours, and Remembrancers of my Mortality. So ſhall my Soul be kept in a good Temper, and humble deportment towards thee.

VI.

Lord,

I Read, how *Jacob* (then only accompanied with his ſtaff) vowed at *Bethel*, *That if thou gaveſt him but Bread and Raiment, he would make that place thy Houſe.* After his return, the Condition on thy ſide was overperformed, but the Obligation on his part wholly neglected: For when thou hadſt made his ſtaffe to ſwell, and to break into two Bands, he, after his return, turned (*a*) Purchaſer, bought a field in *Shalem*, intending there to ſet up his reſt. But thou art (*a*) Gen. 33. 19.

pleased to be his Remembrancer in a new Vision, and to spur him a fresh, who tired in his promise. * *Arise, go to Bethel, and make there an Altar, &c.* Lord, if rich *Jacob* forgot, what poor *Jacob* did promise, no wonder, if I be bountifull to offer thee in my affliction, what I am niggardly to perform in my prosperity. But O I take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the Remembrance of my promises, that so I may re-enforce my old Vows, with new Resolutions.

* Gen. 35. 1.

V.

Lord,

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *John* (being his * spokes man to the Maid that kept the Door) procured his Admission in. *John* meant to let him out of the Cold and not to let him into a Temptation, but his courtesie in intention proved a mischief in event, and the occasion of his denying his Master. O let never my kindnesse concur in the remotest degree, to the dammage of my Friend.

* John 18. 16.

May

May the Chain, which I sent him for an Ornament, never prove his Fetters. But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.

VI.

Lord,

THe Apostle saith to the (a)*Corinthians, God will not suffer you to be tempted above what you are able.* But how comes he to contradict himself, by his own confession in his next Epistle? Where, speaking of his own sickness: he saith, (b)*We were pressed out of measure above strength.* Perchance this will be expounded by propounding another Riddle of the same Apostles, who praising (c) *Abraham*, saith, *that against hope he believed in hope.* That is, against Carnal hope he believed in Spiritual hope. So the same wedge will serve to cleave the former difficulty. *Paul* was pressed above his humane, not above his heavenly strength. Grant, Lord, that I may not mangle, and dismember thy Word, but study it intirely comparing one place with another: for Diamonds onely can cut Diamonds, and no such Comments on the Scripture, as Scripture

a 1 Cor. 10. 13.

b 2 Cor. 1. 8.

c Rom. 4. 18.

VII.

Lord,

I Observe that the Vulgar Translation reads the APOSTLES Precept thus, (a) *Give diligence to make your Calling and Election sure by Good Works.* But in our *English Testament* these words by *Good Works* are left out. It grieved me at the first to see our Translation defective; but it offended me afterwards, to see the other redundant. For those words are not in the *Greek*, which is the Original. And it is an ill Work, to put Good Works in, to the corruption of the Scripture. Grant, Lord, that though we leave *Good Works* out in the Text, we may take them in, in our Comment. In that Exposition which our practice is to make of this Precept in our lives and conversations.

(a) 2 Pet. 1. 18.

VIII.

Lord,

I Find the Genealogy of my (a) Saviour strangely Chequered with four remarkable Changes in four immediate Generations.

(a) Mat. 1. 7, 8, &c.

1. *Rehoboam* begat *Abiam*; that is,

a bad Father, begat a bad Son.
2. *Abiam* begat *Asa*; that is, a bad Father, a good Son.
3. *Asa* begat *Jehoſaphat*; that is, a good Father, a good Son.
4. *Jehoſaphat* begat *Joram*; that is, a good Father, a bad Son.

I ſee, Lord, from hence, that my Fathers Piety cannot be entailed, that is bad news for me. But I ſee alſo, that actual Impiety is not always hereditary, that is good news for my Son.

IX.

Lord,

WHen in my daily Service I read *Davids* Pſalms, Give me to alter the Accent of my Soul, according to their ſeveral Subjects: In ſuch Pſalms, wherein he confeſſeth his Sins, or requeſteth thy Pardon, or praiſeth for former, or prayeth for future favours, in all theſe give me to raiſe my Soul to as high a pitch as may be. But when I come to ſuch Pſalms, wherein he curſeth his Enemies, O there let me bring my Soul down to a lower note. For thoſe words were made onely to fit *Davids* mouth. I have the like breath, but not the ſame Spirit to pronounce them,

them. Nor let me flatter my self, that it is lawfull for me, with *David*, to curse thine Enemies, least my deceitfull heart intitle all mine Enemies to be Thine, and so what was Religion in *David*, prove malice in me, whilst I act Revenge under the Pretence of Piety.

X.

Lord,

a Revel. 11. 7. I Read of the two Witnesses, (a) *And when they shall have finished their Testimony, the beast that ascendeth out of the bottomless Pit shall make War against them, and shall overcome them, and kill them.* They could not be killed whilst they were doing, but when they had done their work; during their imployment they were invincible. No better Armour against the Darts of Death, than to be busied in thy Service. Why art thou so heavy, O my Soul? No malice of Man can antidate my end a minute, whilest my Maker hath any work for me to do: And when all my daily task is ended, why should I grudge then to go to bed?

XI.

XI

Lord,

I Read at the Transfiguration, that (*a*) *Peter*, *James*, and *John*, were admitted to behold Christ; but *Andrew* was excluded. So again, at the reviving of the Daughter of the Ruler of the (*b*) Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the Agony (*c*) the aforesaid three were called to be witnesses thereof and still *Andrew* left behind. Yet he was *Peters* Brother, and a good man, and an Apostle, why did not Christ take the two Brothers? Was it not pity to part them? But me thinks, I seem more offended thereat, than *Andrew* himself was, whom I find to expresse no discontent, being pleased to be accounted a loyal Subject, for the general though he was no favourite in these particulars. Give me to be pleased in my self, and thankfull to thee for what I am, though I be not equall to others in personall perfections. For such peculiar Priviledges, are courtesies from thee, when given, and no injuries to us when denied.

a Matth. 16. 2.

b Mat. 9. 37.

c Marke 14. 33.

XII.

XII.

Lord,

SAint *Paul* teacheth the art of heavenly thrift, how to make a new Sermon of an old. *Many* ((a) saith he) *walk, of whom I have told you often, and now tell you weeping, that they are enemies to the Cross of Christ.* Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my Prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it is different, being steep'd in his Tears, who bringeth it unto thee.

a Phil. 3. 18.

XIII.

Lord,

I Read of my Saviour, That when he was in the Wilderness, (a) *then the Devil leaveth him, and behold Angels came and ministred unto him.* A great change in a little time. No twilight

b Matth. 4. 11.

twilight betwixt Night and day. No Purgatory condition betwixt Hell and Heaven, but instantly, when out Devil, in Angel. Such is the case of every solitary Soul. It will make company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XIV.

Lord,

I Read, how *Cushi*, and *Ahimaaz*, ran a Race, who first should bring Tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his journies end; not that he had the fleeter feet, but the better brains, to choose the way of most advantage. For the Text (*a*) saith, So Ahimaaz *ran by the way of the Plain, and over-went* Cushi. Prayers made to God by Saints, fetch a needless compasse about. That is but a rough and uneven way. Besides one steep Passage therein, questionable whether it can be climed up, and Saints in Heaven made sensible of what we say

(*a*) 2 Sam. 18. 23.

say on earth *The way of the plain*, or plain way, both shortest and surest is, *Call upon me in the time of Trouble*. Such Prayers (though starting last) will come first to the Mark.

XV.

Lord,

THis morning I read a Chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner did I see it? formerly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over the Word, which is more ratified by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The milk was always there in the Breast, but the Child till now was not hungry enough to find out the Teat. I see the Oyl of thy Word, will never leave increasing, whilest any bring an empty Barrel. The old Testament, will still be a new Testament, to him, who comes with a fresh desire of Information.

XVI.

XVI.

Lord,

AT the first (a) Passeover, God kept touch with the *Hebrews* very punctually: *At the end of the four hundred and thirty year, in the self-same day it came to passe, that all the Hosts of the Lord went out of the Land of* Egypt; but at the first *Easter* God was better than his word. Having promised that Christ should lye, but three dayes in the Grave, his Fatherly affection did run to relieve him. By a charitable *Senecdoche*, two pieces of days were counted for whole ones. *God did cut the work short in* (b) *righteousnesse.* Thus the measure of his mercy under the Law was full, but it ran over in the Gospell. a Exod. 12. 41. b Rom. 9. 28.

XVII.

Lord,

THE Apostle dissuaded the *Hebrews* from Covetousnesse, with this Argument, because God said, *I will not leave thee nor forsake thee.* Yet I finde not that God ever gave this Promise to all the *Jews*, but he spake it only to (a) *Joshua*, when first made Commander against the *Canaanites.* a Ios. 1. 5.

Which

Which (without violence to the Analogie of Faith) the Apostle applyeth to all good men in general. Is it so that we are Heirs apparent to all promises made to thy Servants in Scripture? Are the Characters of Grace granted to them, good to me? Then will I say with *Jacob*, (b) *I have enough*. But because I cannot intitle my self to thy promises to them, except I imitate their piety to thee; grant I may take as much care in following the one, as comfort in the other.

a Gen. 45. 28.

XVIII.

Lord,

I Read, that thou didst make (*a*) Grasse, Herbs, and Trees, the third day. As for the Sun, (*b*) Moon, and Stars, thou madest them on the fourth day of the Creation. Thus at first thou didst confure the folly of such, who maintain that all Vegetables in their growth, are inslaved to a necessary and unavoidable dependance on the influences of the Stars. Whereas Plants were even when Planets were not. It is false, that the Mary-gold follows the Sun, whereas the Sun follows the Mary-gold, as

a Gen. 1. 11. b Gen. 1. 16.

made

made the day before him. Hereafter I will admire thee more, and fear Astrologers lesse; Not affrighted with their doleful Predictions of Dearth, and Drought, collected from the Complexions of the Planets. Must the Earth of necessity be sad, because some ill-natured Star is sullen? As if the Grasse could not grow without asking it leave. Whereas thy Power, which made Herbs before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read, how *Paul* writing from *Rome*, spake to (a) *Philemon*, to prepare him a Lodging, hoping to make use thereof, yet we finde not that he ever did use it, being martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion in Heaven. Let me alwayes be thus deceived to my advantage. I shall have no occasion to complain, though I never wear the new Clothes fitted for me, if, before I put them on, Death cloth me with glorious Immortality.

(a) Philem.

XX.

XX.

Lord,

WHen our Saviour sent his Apostles abroad to preach, he enjoyned them in one (a) Gospel, *Possesse nothing, neither shooes nor staff.* But it is said in another (b) Gospel, *And he commanded them, that they should take nothing for their journey save a staff only.* The reconciliation is easie. They might have a Staff to speak them Travellers, not Souldiers; one to walk with, not to war with; a Staff which was a Wand, not a weapon. But O! in how dolefull days do we live, wherein Ministers are not (as formerly) armed with their nakedness, but need Staves and Swords too, to defend them from violence.

a Matth. 10. 10.
b Mark 6. 8.

XXI.

Lord,

I Discover an arrant Lazines in my Soul. For when I am to read a Chapter in the Bible; before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side; If it swels

to

to many verſes, I begin to grudge. Surely my heart is not rightly affected. Were I truely hungry after heavenly Food. I would not complain of Meat. Scourge, Lord, this lazineſs out of my Soul, make the reading of thy Word, not a pennance but a pleaſure unto me, teach me, that as amongſt many heaps of Gold, all being equally pure, that is the beſt, which is the biggeſt, ſo I may eſteem that Chapter in thy Word the beſt, which is the longeſt.

XXII

Lord,

I Finde *David* making a Syllogiſm, in Mood and Figure, two Propoſitions, he perfected.

18 *If I regard wickedneſſe in my heart, the Lord will not hear me.* Pſalm. 66.

19 *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* ſhould have concluded thus:

Therefore I regard not wickedneſſe in my heart.

But far otherwiſe he concludes,

20 *Bleſſed be God that hath not turned away my Prayer, nor his mercy from me.*

Thus

Thus *David* hath deceived, but not wronged me. I looked that he should have clapt the crown on his own, and he puts it on Gods head. I will learn this excellent Logick: For I like *Davids*, better than *Aristotles Syllogismes*, That whatsoever the premises be, I make Gods Glory the conclusion.

XXIII.

Lord,

a Prov. 30.9. WIse(a) *Agur* made it his wish, *Give me not poverty, lest I steal, and take the Name of my God in vain.* He saith not, lest I steal and be caught in the *manner*, and then be stockt or whipt, or branded, or forc'd to a four-fold Restitution, or put to any other shamefull or painful punishment. But he saith, *Lest I steal, and take the Name of my God in vain.* That is, lest professing to serve thee, I confute a god profession, with a bad conversation. Thus thy children count sin to be the greatest smart in sin, as being more sensible of the wound they therein give to the glory of God, than of all the stripes that man may lay upon them for punishment.

XXIV.

Lord,

I Read, that when my Saviour dispossessed the Mans (*a*) Son of a Devil, he injoyned the evil Spirit *to come out of him, and enter no more into him.* But I find, that when my Saviour himself was tempted of (*b*) *Satan, The Devil departed from him for a season.* Retreating, as it seems, with mind to return. How came it to pass, Lord, that he, who expell'd him finally out of others, did not propel him so from himself? Sure, it doth not follow, that because he did not, he could not do it. Or that he was lesse able to help himself, because he was more charitable to relieve others. No, I see my Saviour was pleased to shew himself a God in other mens matters, and but a man in such cases wherein he himself was concerned. Being contented still to be tempted by Satan, that his sufferings for us, might cause our conquering through him.

a Matt. 9.25.

b Luke 4.13.

XXV.

XXV.

Lord,

*2 Tim. 3. 8. JAnnes and * Jambres the Apes of Moſes and Aaron, imitated them in turning their Rods into Serpents, onely here was the difference; Aarons *Exod. 7. 12. Rod devoured their Rods. That which was ſolid and Subſtantial, laſted, when that, which was ſlight and but ſeeming, vaniſhed away. Thus an active Fancy in all outward expreſſions may imitate a lively Faith. For matter of Language, there is nothing what Grace doth Do, but Wit can act. Only the difference appears in the continuance: Wit is but for fits, and flaſhes; Grace holds out and is laſting: And, godd Lord, of thy goodneſſe, give it to every one that truely deſires it.

HISTO-

HISTORICAL APPLICATIONS.

I.

THE *English* Ambassadour some years since, prevailed so far with the *Turkish* Emperor, as to perswade him to hear some of our *English* Musick, from which (as from other liberal Sciences) both he and his Nation, were naturally averse. But it happened that the Musicians were so long in tuning their Instruments, that the great *Turk* distasting their tediousness, went away in discontent, before their Musick began. I am afraid, that the Differences, and Dissentions betwixt Christian Churches, (being so long in reconciling their discords) will breed in Pagans, such a dis-reliſh of our Reli-

gion, as they will not be invited to attend thereunto.

II.

A Sibyl came to *Tarquinius Superbus* King of *Rome*, and (*a*) offered to sell unto him three Tomes of her Oracles: But he, counting the price too high, refused to buy them: Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same rate; he refused again, counting her little better than frantick. Thereupon she burns the second Tome. And peremptorily asked him, whether he would give the summe demanded for the all three, for the one Tome remaining; otherwise she would burn that also, and he would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers advise them, (*b*) *to redeem their time*. But men conceive the Rate they must give,

(*a*) M. Varro Solinus, Plinius Halitar, &c.

(*b*) Ephes. 5. 16.

to be unreasonable; because it will cost them the Renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is consumed in the fire of wantonnesse. Again, Ministers counsel Men to redeem the remaining Volumes of their Life. They are but derided at for their pains. And Mans Estate is also cast away in the smoak of vanity. But Preachers ought to presse peremptorily on Old people, to redeem, now or never, the Last Volume of their Life. Here is the difference: the *Sibyll* still demanded, but the same rate for the remaining Book; But Aged Folk (because of their custome in sinning) will finde it harder and dearer, to redeem this, the last Volume, than if they had been Chapmen for all the three at the first.

III.

IN *Merionith* Shire in (*a*) *Wales*, there be many Mountains, whose hanging tops come so close together, that Shepheards, sitting on several Mountains may audibly discourse one with another. And yet they must go many Miles, before

(*a*) Camden Cambrensis, & Camden. The Description of that Shire.

their Bodies can meet together, by the reason of the y st hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament at *London*, seem very near agreed in their general and publick Professions; Both are for the *Protestant Religion*; Can they draw nearer? Both are for the *Priviledges of Parliament*; Can they come closer? Both are for the *Liberty of the Subject*; Can they meet evener? And yet, alas there is a great Gulf, and vast distance betwixt them, which our sins have made, and God grant that our Sorrow may seasonably make it up again.

IV.

WHen *John* King of *France*, had communicated the Order of the Knighthood of the *Starre*, to some of his Guatd, men of mean Birth and Extraction, the Nobility ever after disdained to be admtted into that Degree, and so that Order in *France* was extinguished. Seeing that now adays, drinking, and swearing, and wantonnesse are grown frequent, even with base beggarly people;

people; it is high time, for men of Honour, who conſult with their credit, to deſiſt from ſuch ſins. Not that I would have Noble men, invent new Vices, to be in faſhion with themſelves alone: but forſake old ſins, grown common with the meaneſt of people.

V.

LOng was this Land waſted with Civil War, betwixt the two Houſes of *York* and *Lancaſter*, till the *Red Roſe* became White with the Blood it had loſt, and the *White Roſe* Red, with the Blood it had ſhed. At laſt, they were united in a happy Marriage, and their joynt-Titles are twiſted together in our Gracious Sovereign. Thus there hath been a great difference betwixt learned men, wherein *the Dominion over the Creature is founded*. Some putting it in Nature; others placing it in Grace. But the true Servants of God have an unqueſtioned Right thereunto: Seeing, both Nature and Grace, the firſt and ſecond *Adam*, Creation and Regeneration, are contained in them. Hence their claim

is so clear, their Title is so true, ignorance cannot doubt it, impudence dares not deny it.

VI.

THe *Roman* Senators conspired against *Julius Cæsar* to kill him: That very next morning *Artemidorus*, (a) *Cæsars* friend, delivers him a Paper (desiring him to peruse it) wherein the whole Plot was discovered; But *Cæsar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketted the Paper, among other Petitions, as unconcerned therein, and so going to the Senate-house, was slain. The World, Flesh, and Devil, have a Design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the Conspiracy is revealed. *But who hath believed our report?* Most men are so busie about worldly delights, they are not at leasure to listen to us, or read the Letter, but thus, alas, run head-long to their own Ruin and Destruction.

(a) Plut. in Julius Cæsar.

VII.

VII.

IT is reported of *Philip* the second, King of *Spain*, That besieging the Town of St. *Quintin*, & being to make a breach, he was forced with his Cannon to batter down a small Chappell on the Wall dedicated to St. *Laurence*. In reparation to which Saint, he afterwards built and consecrated unto him, that famous Chappel in the *Escurrall* in *Spain*, for workmanship one of the Wonders of the World. How many Churches and Chappels of the God of Saint *Laurence*, have been laid waste in *England*, by this woful War? And which is more (and more to be lamented) how many living Temples of the Holy Ghost, Christian people, have therein been causlesly and cruelly destroyed? How shall our Nation be ever able to make recompense for it? God of his goodnesse forgive us that Debt, which we of ourselves are not able to satisfie.

VIII.

IN the dayes of King (x) *Edward* the sixth, the Lord Protectour

(x) Sir *John Haywo'd* in the Life of *Edward* the sixth

march'd with a powerfull Army into *Scotland*, to demand their young Queen *Mary* in Marriage to our King, according to their promiſes. The *Scotch* refuſing to do it, were beaten by the *Engliſh* in *Muſleborough* fight. One demanding of a *Scottiſh* Lord (taken priſoner in the Battle.) Now Sir, how do you like our Kings Marriage with your Queen? *I alwayes* (quoth he) *did like the Marriage, but I do not like the woing, that you ſhould fetch a Bride with Fire and Sword.* It is not enough for men to propound pious Projects to themſelves, if they go about by indirect courſes to compaſſe them. Gods own work muſt be done by Gods own wayes. Otherwiſe we can take no comfort in obtaining the end, if we cannot juſtifie the means uſed thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, gueſſing the greatneſs of other Kings by his own, ſent a Native hither, who underſtood *Engliſh*, commanding him to ſcore upon a long Cane (given him of purpoſe to

to be his Register) the number of *English-men*, that thereby his Master might know the strength of this our Nation. Landing at *Plimouth*, a populous place, (and which he mistook for all *England*) he had no leisure to eat, for notching up the men he met. At *Exeter*, the difficulty of his Task was increased; coming at last to *London* (that Forrest of people) he brake his Cane in pieces, perceiving the impossibility of his Imployment. Some may conceive, that they can reckon up the Sins they commit in one day. Perchance they may make hard shifts to sum up their notorious ill deeds. More difficulty it is, to score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with (a) *David*, *Who can tell how oft he offendeth? Lord, cleanse me from my secret sins.*

a Psalm 19. 12.

X.

M*Artin de Golin*, Master of the *Teutonick* Order, was taken Prisoner by the *Prussians*, and delivered bound, to be beheaded. But

Munst. Cosmog. Book 3. p. 678.

he perſwaded his Executioner (who had him alone) firſt to take off his coſtly Cloathes, which otherwiſe would be ſpoiled with the ſprinkling of his blood. Now the Priſoner, being partly unbound to be uncloth'd, and finding his arms ſomewhat looſened, ſtrake the Executioner to the ground, killed him afterwards with his own Sword, and ſo regained both his Life and Liberty. (a) *Chriſt hath overcome the World*, and delivered it to us, to deſtroy it. But we are all *Achans* by Nature, and the *Babyloniſh* Garment is a bait for our Coveteouſneſſe. Whileſt therefore we ſeek to take Plunder of this Worlds Wardrobe, we let go the Maſtery we had formerly of it. And too often, that which Chriſts Paſſion made our Captive, our Folly makes our Conquerour.

a John 16.33.

XI.

I Read, how Pope (x) *Pius* the fourth, had a great Ship richly loaden, landed at *Sandwith* in *Kent*, where it ſuddenly ſunk, and ſo, with the Sands, choaked up the Harbour, that ever ſince that place hath been deprived

x Camb. Brit. in Kent.

prived of the benefit thereof. I see that happinesse doth not alwayes attend the adventures of his Holinesse. Would he had carried away his Ship, and left us our Harbour. May his Spiritual Merchandise never come more into this Island, but rather sink in *Tiber*, than sail thus far, bringing so smal good, and so great annoyance. Sure he is not so happy in opening the doors of Heaven, as he is unhappy to obstruct Havens on Earth.

XII.

JEffery Arch-Bishop of *York*, and base Son to King *Henry* the second, used proudly to protest *by his Faith, and the Royalty of the King his Father*. To whom one said, *You may sometimes, Sir, as well remember what was the honesty of your Mother*, Good men when puffed up with pride for their heavenly extraction, and paternal descent, how they are Gods Sons by Adoption, may seasonably call to mind, the corruption which they carry about them. (a) *I have said to the Worm thou art my Mother*. And this consideration will temper their Souls with humility.

Gualter. Mappaus de nugis Curialium.

a Iohn 17.14.

XIII

XIII.

I Could but ſigh and ſmile at the ſimplicity of a Native *American*, ſent by a *Spaniard* his Maſter with a Baſket of Figs, and a Letter (wherein the Figs were mentioned) to carry them both to one of his Maſters Friends. By the way, this Meſſenger eat up the Figs, but delivered the Letter, whereby his deed was diſcovered and he ſoundly puniſhed. Being ſent a ſecond time on the like Meſſage, he firſt took the Letter (which he conceived had Eyes as well as a Tongue), and hid it in the Ground, ſitting himſelf on the place where he put it; and then ſecurely fell to feed on his Figgs, preſuming that that Paper which ſaw nothing, could tell nothing. Then taking it again out of the Ground, he delivered it to his Maſters Friend, whereby his Fault was perceiv'd, and he worſe beaten than before. Men conceive they can mannage their ſins with ſecrecy; but they carry about them a Letter, or Book rather, written by Gods Finger, their (*a*) *Conſcience* bearing witneſſe to all their

(*a*) Rom. 2. 15.

actions

actions. But sinners being often detected and accused, hereby grow wary at last, and to prevent this speaking paper, for telling any Tales, do Smother, Stifle, and Suppress it, when they go about the Committing of any Wickedness. Yet Conscience, (though buried for a time in Silence) hath afterwards a Resurrection, and discovers all to their greater Shame, and heavier Punishment.

XIV.

JOhn Courcie, Earl of *Ulster* in *Ireland*, indeavoured fifteen several Times, to sail over thither, and so often was beaten back again, with bad weather; At last he expostulated his case with God in a (*a*) Vision, complaining of hard measure, That having built and repaired so many Monasteries to God and his Saints, he should have so bad success. It was answered him, That this was but his just punishment, because he had formerly put out the Image of the (*b*) Trinity, out of the Cathedral

a Annal. Hybern. in Anno 1204. & Camb. Brit. p. 797.

b Lawfully I presume to apply a Popish Vision, to confute a Popish practise.

Church

Church of *Down*, and placed the Picture of S. *Patrick* in the room thereof. Surely, God will not hold them guiltleſſe, who juſtle him out of his Temple. and give to Saints that adoration, due only to his divine Majeſty.

XV.

THe *Lybians* kept all women in common. But when a child was born, they uſed to ſend it to that man to maintain (as Father thereof) whom the Infant moſt reſembled in his complexion. Satan and my ſinfull nature enter-common in my Soul, in the cauſing of wicked thoughts. The Sons by their faces ſpeak their Sires, proud, wanton, covetous, envious, idle thoughts, I muſt own to come from my ſelf. God forgive me, it is vain to deny it, thoſe children are ſo like to their Father. But as for ſome hideous horrible thoughts, ſuch as I ſtart at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) ſo that they ſmell of Hells brimſtone about them: Theſe fall to Satans Lot to father them. The ſwarthy blackneſſe of their complexion

plexion plainly ſhews who begat them; not being of mine Extraction, but his Injection.

XVI.

Marcus Manlius deſerved exceedingly well of the *Roman* State having valiantly defended their Capitol. But afterward, falling into diſfavour with the people, he was condemned to death. However the people would not be ſo unthankfull, as to ſuffer him to be executed in any place, from whence the Capitol might be beheld. For the proſpect thereof prompted them with freſh remembrance of his former merits. At laſt, they found a low place in the *Petiline Grove*, by the *River-gate*, where no Pinacle of the Capitol could be perceived, and there he was put to death. We may admire how men can find in their hearts to ſin againſt God. For we can find no one place in the whole World, which is not mark'd with a ſignal Character of his mercy unto us. It was ſaid properly of the *Jews*, but it is not untrue of all Chriſtians, that they are Gods Vine-yard. *And God fenced it, and gathered out the ſtones*

Liv. l. 6. c. 20.

Matth. 21.

Stones thereof, and planted it with the choiceſt Vine, and built a Tower in the middeſt thereof, and alſo digged a Wine-preſs therein : Which way can men look, and not have their eyes met with the Remembrance of Gods favours unto them? Look about the Vine-yard, *it is fenced:* look without it, *the ſtones are caſt out*; look within it, *it is planted with the choiceſt Vine*; look above it, *a Tower is built in the middeſt thereof*; look beneath it, *a Wine preſs is digged.* It is impoſſible for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man! And as there is no place, ſo there is no time for us to ſin, without being at that inſtant beholden to him, we owe to him that *We are*, even when we are rebellious againſt him.

XVII.

A Duel was to be fought by conſent of both (*a*) Kings, betwixt an *Engliſh*, and a *French* Lord. The aforeſaid *John Courcy* Earl of *Ulſter*, was choſen Champion for the *Engliſh*: A man of great ſtomach and ſtrength, but lately much weakened by

(*a*) *Annal. Hiberu. in Anno 1204. & Cambd. Brit. pag.*

by long imprisonment. Wherefore to prepare himself before-hand, the King allowed him what plenty and variety of meat he was pleased to eat. But the *Mounsieur* (who was to encounter him) hearing what great quantity of Victuals *Courcy* did daily devour, and thence collecting his unusual strength, out of fear, refused to fight with him. If by the Standard of their Cups and measure of their drinking, one might truely infer Souldiers strength by rules of proportion, most vast and valiant Atcheivements may justly be expected from some Gallants of these Times.

XVIII.

I Have heard that the Brook near *Lutterworth* in *Leicestershire*, into which the ashes, of the burnt Bones of *Wickliffe*, were cast, never since doth drown the Meadow about it. Papists expounds this to be, because God was well pleased with the Sacrifice of the Ashes of such an Heritick. Protestants ascribe it rather to proceed from the vertue of the dust of such a reverend Martyr. I see 'tis *a case for a Friend*. Such accidents signifie

signifie nothing in themselves, but according to the pleasure of interpreters. Give me such solid Reasons, whereon I may rest and rely. (a) *Solomon* saith, *The words of the Wise are like Nails, fastened by the Masters of the Assembly.* A Nail is firm, and will hold driving in, and will hold driven in. Send me such Arguments. As for these waxen Topicall devises, I shall never think worse or better of any Religion for their sake.

a Eccles. 12.11.

XIX.

(a) *Alexander* the Great, when a Child, was checked by his Governour *Leonidas*, for being over-profuse in spending Perfumes; because on a day being to sacrifice to the gods he took both his hands full of *Frank-incense*, and cast it into the fire: but afterwards, being a man, he conquered the Country of *Judea*, (the Fountain, whence such Spices did flow) he sent *Leonidas* a present of five hundred Talents weight of *Frank-incense*, to shew him how his former Prodigality, made him thrive the better in successe, and to advise him to be no more niggardly in Divine

a Plutarch in the Life of *Alexander* the Great.

vine Service. Thus *they that sow plentifully shall reap plentifully*, I see there is no such way to have a large heart, as to have a large heart. The free giving of the branches of our present estate to God, is the readiest means to have the Root increased for the future.

XX.

THe Poets Fable, that this was one of the Labours imposed on *Hercules*, to make clean the *Augean* Stable, or Stall rather. For therein (they said) were kept three thousand Kine, and it had not been cleansed for thirty years together. But *Hercules*, by letting the River *Alpheus* into it, did that with ease, which before was conceived impossible. This Stall, is the pure Emblem of my impure Soul, which hath been defiled with millions of sins, for more than thirty years together. Oh that I might by a lively faith, and unfeigned Repentance, let the stream of that Fountain into my Soul; *which is opened for* Judah *and* Jerusalem. It is impossible by all my pains to purge out my uncleanness; which

is

is quickly done by the Rivulet of the Blood of my Saviour.

XXI.

THe *Venetians* shewed the Treasure of their State, being in many great Coffers, full of Gold and Silver, to the *Spanish* Ambassadour. But the Ambassadour, peeping under the bottom of those Coffers, demanded, whether that their Treasure did daily grow, and had a Root, *For such* (saith he) *my Masters Treasure hath*, meaning both the *Indies*. Many men have attained to a great height of piety, to be very abundant and rich therein. But all theirs is but a Cistern, not Fountain of Grace, onely Gods goodnesse hath a Spring of it self, in it self.

XXII.

* *Justin. lib. 18. pag. 166.*

THe * *Sidonian* Servants agreed amongst themselves, to chuse him to be their King, who that morning should first see the Sun. Whilest all others were gazing on the East, one alone look'd on the West; Some admired, more mock'd him, as if he look'd

look'd on the Feet, there to find the eye of the Face. But he first of all discovered the light of the Sun shining on the tops of Houses: God is seen sooner, easier, clearer, in his operations, than in his Essence. Best beheld by reflection in his creatures. *For the invisible things of him, from the Creation of the* (a) *world are clearly seen being understood by the things that are made.* a Rom. 1. 20.

XXIII.

AN *Italian* Prince, as much delighted with the Person, as grieved with the prodigality of his eldest Son, commanded his Steward to deliver him no more money, but what the young Prince should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but, (because there was no remedy) he set himself to task, and being greatly tired with telling a small Sum, he brake off in this consideration. *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult*

to get it? Men may commit sin presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall accounting them? And if so hard truely to sum their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their Pardon?

XXIV.

I Know the Village in *Cambridge-shire*, (x) where there was a Cross, full of Imagery: Some of the Images were such, as that people, not foolishly factious, but judiciously conscientious, took just exception at them: hard by, the Youths of the Town erected a May-pole, and to make it of proof against any that should endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent Wind happened to blow it down, which falling on the Crosse, dashed it to pieces. It is possible, what is counted prophanesse, may accidentally correct Superstition. But I could heartily wish that all pretenders to Reformation, would first labour to be good themselves

(x) Cottenham.

ſelves, before they go about the mending of others.

XXV.

I Read, that *Ægeus*, the Father of (*a*) *Theſeus* hid a Sword and a pair of ſhooes, under a great ſtone, and left word with his Wife, (whom he left with child) that when the Son ſhe ſhould bear, was able to take up that ſtone, weild that ſword, and wear thoſe ſhooes, when ſhe ſhould ſend him to him: For by theſe ſigns he would own him for his own Son. Chriſt hath left in the Cuſtody of the Church our Mother, the ſword of the Spirit, and the Shooes of a Chriſtian converſation, the ſame which he once wore himſelf, and they muſt fit our feet, yea, and we muſt take up the weight of many heavy croſſes before we can come at them; but when we ſhall appear before our heavenly Father, bringing theſe Tokens with us, then, and not before, he will acknowledg us to be no baſtards, but his true born children.

(*a*) Plut. in Thes. ſem.

MIXT

MIXT CONTEMPLATIONS.

I.

WHen I look on a leaden Bullet wherein I can read Both Gods Mercy, and Mans malice Gods Mercy, whose Providence foreseeing that men, of Lead, would *make instruments of cruelty*, did give that mettall a Medicinal Virtue; As it hurts, so it also heals; and a Bullet sent in by mans hatred into a fleshly, and no vital part, will (with ordinary Care and Curing) out of a Naturall Charity, work its own way out. But Oh! how deviliſh were those men, who, to fruſtrate and defeat his Goodneſſe, and to countermand the healing power of Lead, firſt found the Champing and Impoiſoning of Bullets! Fools, who account themſelves honoured with the ſhamefull Title of being the *Inventors of evill*

a Rom. 3. 30. (2) *Things*, indeavoring to out-infinite Gods kindnesse with their cruelty.

II.

I Have heard some men (rather causlesly captious, than judicially critical) cavill at Grammarians, for calling some Conjunctions, *Disjunctive*, as if this were a flat Contradiction. Whereas indeed, the same particle may conjoyn words and yet disjoyn the sence. But alas, how sad is the present condition of Christians, who have a *Communion*, *disuniting* the Lords Supper! Ordained by our Saviour to conjoyn our affections, hath disjoyned our Judgement. Yea, it is to be feared, least our long Quarrels about the *manner of his Presence*, cause the matter of his Absence, for our want of Charity to receive him.

III.

I Have observed, that Children, when they first put on new shooes, are very curious to keep them clean. Scarce will they set their foot on the ground for fear to dirty the soles of their

their shooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day they will trample with the same shoons in the mire up to the Ancles. Alas, Childrens play is our earnest. On that day wherein we receive the *Sacrament*, we are often over precise, scrupling to say, or do, those things which lawfully we may. But we, who are more than curious that day, are not so much as carefull the next. And too often, (what shall I say) go on in sin, up to the Ancles, yea, our sins (*b*) go *over our heads*. (*b*) Psal. 38. 4.

IV.

I Know some men very desirous to see the Devil, because they conceive such an Apparition would be a Confirmation of their Faith. For then, by the Logick of Opposites, they would conclude, there is a God, because there is a Devil. Thus they will not believe there is a Heaven, except Hell it self will be deposed for a Witness thereof. Surely such mens wishes are vain, and hearts are wicked: for if they will not believe, having *Moses*, and the Prophets, and

the Apostles, they will not believe; no, if the Devil from Hell appears unto them, such Apparitions were never ordained by God, as the means of faith. Besides, Satan will never shew himself, but to his own advantage. If as a Devil to fright them, if as an Angel of Light to flatter them, however, to hurt them. For my part, I never desire to see him. And O! (if it were possible) that I might never feel him in his Motions, and Temptations! I say, let me never see him, till the Day of Judgment, where he shall stand arraigned at the Bar, and Gods Majesty sit Judge at the Bench, ready to condemn him.

V.

I Observe, that Antiquaries, such as prize skill above profit, (as being rather curious, than covetous) do prefer the Brass Coins of the *Roman* Emperours, before those in Gold and Silver. Because there is much falsnesse and forgery daily detected, (and more suspected) in Gold and Silver Meddals, as being commonly cast and counterfeited, whereas Brass Coins,

Coyns, are presumed upon, as true and ancient; because it will not quit cost for any to counterfeit them. Plain dealing, Lord, what I want in wealth, may I have in sincerity. I care not how mean Metall my Estate be of, if my soul have the true stamp, really impressed with the unfeigned Image of the King of Heaven.

VI.

Looking on the Chappel of King *Henry* the seventh, in *Westminster*, (God grant I may once again see it, with the Saint, who belongs to it, our Soverign, there, in a well-conditioned Peace) I say, looking on the out-side of the Chappel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shadowed with mean Houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a Structure needed no base Buildings about it, as foils to set it off. Rather this Chappel may pass for the Emblem of a great worth, living in a private way. How is he pleased with his own Obscurity, who lest others of lesse desert, make

greater shew? And whilest proud people stretch out their plumes in ostentation, he useth their vanity for his shelter; more pleased to have worth, than to have others take notice of it.

VII.

THe Mariners at Sea, count it the sweetest perfume, when the water, in the Keel of their Ship, doth stink. For hence they conclude, that it is but little, and long since leak'd in; but it is woefull with them, when the water is felt, before it is smelt, as fresh flowing in upon them in abundance. It is the best favour in a Christian Soul, when his sins are loathsom and offensive unto him. An happy token, that there hath not been of late in him any insensible supply of hainous offences, because his stale sins, are still his new and daily sorrow.

VIII.

I Have sometimes considered, in what troublesom case is that Chamberlain in an Inne, who being but

but one, is to give attendance to many Guests. For suppose them all in one Chamber, yet if one shall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and and another to come up Stairs, and another to go down Stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my Soul, by Nature; Not only a Servant, but a Slave to sin. Pride calls me to the Window, Gluttony to the Table, Wantonnesse to the Bed, Lazinesse to the Chimney, Ambition commands me to go up Stairs, and Covetousnesse to come down. Vices I see, are as well contrary to themselves, as to Virtue. Free me, Lord, from this distracted case, fetch me from being sins servant, to be thine, whose *Service is perfect freedom*, for thou art but one and ever the same; and always injoyns commands agreeable to themselves, thy Gor and my good.

IX.

I Have observed, that Towns, which have been casually burnt, have been built again, more beautifull than before: Mud-wals afterwards made of Stone; and Roofs, formerly but tharch'd, after advanced to be tiled. The(a) Apostles tels me, *That I must not think strange concerning the fiery Triall, which is to happen unto me.* May I likewise prove improved by it. Let my renewed Soul which grows out of the ashes of the *Old man*, be a more firm Fabrick, and strong Structure; So shall affliction be my advantage.

a 1 Pet. 4. 12.

X.

Our Saviour saith, *When thou doest Alms, let not thy left hand know, what thy right hand doth.* Yet one may generally observe, that Alms houses are commonly built by *High-way-sides*, the ready Road to ostentation. However, far be it from me, to make bad Comments on their Bounty: I rather interpret it, that they place those Houses so publickly, there-

a Matth. 6. 3.

thereby, not to gain applause, but imitation. Yea, let those, who will plant pious works, have the liberty to choose their own ground. – Especially in this Age, wherein we are likely, neither in By-wayes or *High-wayes* to have any works of mercy, till the whole Kingdom be speedily turned into one great Hospital, and Gods Charity onely able to relieve us.

XI.

HOw rangling and litigious were we in the time of Peace? How many Actions were created of nothing? Suits we had commenced about a mouthful of Grass, or a handfull of Hay. Now he, who formerly would sue his Neighbour for *Pedibus ambulando*, can behold his whole Field lying wast, and must be content. We see our Goods taken from us, and dare say nothing, not so much as seeking any legal redress, because certain not to finde it: May we be restored in due time to our former Properties, but not to our former Peevishness. And when Law shall be again awaked (or rather revived) let

us expresse our thanks to God for so great a gift, by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly, to right our selves in matters of moment.

XII.

ALmost twenty years since I heard a profane Jest, and still remember it. How many pious passages of far later date have I forgotten? It seems my soul is like a filthy Pond, wherein Fish die soon, and Frogs live long. Lord, raze this profane Jest out of my memory. Leave not a Letter thereof behinde, least my Corruption (an apt Scholar) ghess it out again; and be pleased to write some pious Meditation in the place thereof. And grant, Lord, that for the time to come (because such bad Guests are easier kept out) that I may be carefull, not to admit, what I finde so difficult to expell.

XIII.

I Perceive there is in the World a good Nature, falsly so called, as being

being nothing else but a facile and flexible *Disposition*, Wax for every Impression. What others are so bold to beg, they are so bashfull as not to deny. Such *Osiers* can never make Beams to bear Siteese in Church and State. If this be *good nature*, let me alwayes be a Clown: If this be *good fellowship*, let me alwayes be a Churl. Give me to set a sturdy *Porter* before my soul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a Friend to all, and the worst *Foe to himself*.

XIV.

HA, is the *Interjection* of Laughter. *Ah*, is an *Interjection* of Sorrow. The difference betwixt them very small, as consisting onely in the Transposition of what is no substantial Letter, but a bare Aspiration. How quickly in the age of a minute, in the very turning of the breath, is our Mirth changed into mourning.

XV.

I Have a great Friend, whom I indeavour and desire to please, but hitherto all in vain: The more I seek, the further off I am from finding his favour. Whence comes this miscarriage? Are not my applications to Man, more frequent than my addresses to my Maker? Do I not love his smiles, more then I fear Heavens frowns! I confesse to my shame, that sometimes his anger hath grieved me more then my sins. Hereafter, by thy assistance, I will labour to approve my ways in Gods presence; so shall I ever have, or not need his Friendship, and either please him with more ease, or displease him with lesse danger.

XVI.

THis Nation is scourged with a wasting War. Our sins were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the Calamities of my Countrey. Had I poised my self so politickly betwixt

twixt both parties, that I had ſuffered from neither, yet could I have took no contentment in my ſafe eſcaping. For why ſhould I, equally engaged with others in ſinning, be exempted above them from the puniſhment? And ſeeing the bitter cup, which my Brethren have pledg'd to paſs by me, I ſhould fear it would be filled again, and returned double for me to drink it. Yea, I ſhould ſuſpect, that I were reſerved alone, for a greater ſhame and ſorrow. It is therefore ſome comfort I draw in the ſame Yoak with my Neighbours, and with them joyntly bear the burthen, which our ſins joyntly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confeſſe my boſom-ſins unto God, I have been loath to ſpeak them aloud: fearing (though no man could, yet) that the Devil would over hear me, and make uſe of my words againſt me. It being probable, that when I have diſcovered the weakeſt part of my Soul, he would aſſault me there. Yet, ſince

since I have considered, that therein I shall tell Satan no News, which he knew not before. Surely I have not managed my *secret sins* with such privacy, but that he from some circumstances, collected what they were. Though the fire was within, he saw some smoak without. Wherefore for the future, I am resolved, to acknowledge my darling faults though alone, yet aloud; That the Devil, who rejoyced in partly knowing of my sinnes, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my Confession this comforts me. Gods goodness in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the midst of my Morning Prayers, I had a good Meditation, which since I have forgotten. Thus much I remember of it, that it was pious in it self, but not proper for that time. For it took much from my devotion, and added nothing to my instruction, and my soul, not able to intend two things at once, abated

of

of its fervency in praying. Thus snatching at two Imployments, I held neither well. Sure this Meditation came not from him, who is the God of Order, He useth to fasten all his Nailes, and not to drive out one with another. If the same Meditation return again, when I have leisure, and room to receive it, I will say it is of His sending, who so mustereth, and marshalleth all good actions, that like the Souldiers in his Army, mentioned in the (a) Prophet, *They shall not thrust one another, they shall not walk every one in his own path.*

(a) Joel 2. 8.

XIX.

WHen I go speedily in any action, Lord, give me to call my soul to an account. It is a shrewd suspition that my *Bowl* runs downhill, because it runs so fast. And, Lord, when I go in an unlawfull way, start some Rubs to stop me, let my Foot slip or stumble. And give me the grace to understand the Language of the lets thou throwest in my way. Thou hast promised (a) *I will hedge up thy way*: Lord, be pleased to make the Hedge high enough

(a) Hosea 2. 6.

nought, and thick enough, that if I be so mad, as to adventure to climb over it, I may not onely soundly rake my Clothes, but rend my Flesh; yea, let me rather be caught, and stick in the Hedge, than breaking in through it, fall on the other side into the deep Ditch of eternal Damnation.

XX.

COming hastily into a Chamber, I had almost thrown down a Chrystall Hour-glass: Fear, least I had, made me grieve, as if I had broken it: But alas, how much precious time have I cast away, without any Regret! The Hour-glass was but Chrystall: each Hour a Pearl; that but like to be broken, this lost outright; that but casually, this done wilfully; A better Hour-glass might be bought, but time lost once, lost ever. Thus we grieve more for Toys than for Treasure. Lord, give me an *Hour-glass*, not to be by me, but to be in me. *Teach me to number my* (a) *dayes*. An Hour-glass to turn me, *That I may apply my heart to wisdom*.

(a) Psalm 90. 12.

XXI.

XXI.

WHen a Childe, I loved to look on the Pictures in the *Booke of Martyrs*, I thought that there the Martyrs at the Stake, seemed like the three Children in the fiery (*a*) Furnace: Ever since I had known them there, *not one hair more of their Head was burnt, nor any smell of the fire singing of their Clothes*. This made me think Martyrdome was nothing. But Oh! though *the Lion be painted fiercer, than he is*, the Fire is far fiercer; than it is painted. Thus it is easie for one to endure an affliction, as he lims it out in his own fancy, and represents it to himself, but in a bare Speculation. But when it is brought indeed, and laid home to us, there must be a Man, yea, there must be God to assist the Man to undergo it.

(*a*) Dan. 3. 1.

XXII.

TRavelling on the *Plain*, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury* Steeple many miles off: Coming

to

to a declivity, I lost the sight thereof: But climbing up to the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and lost it, till at last, I came safely to it, and took my Lodging near it. It fareth thus with us, whilest we are wayfaring to Heaven, mounted on the (a) Pisgah Top of some good Meditation, we get a glimps of our Celestial Canaan. But when either on the Flat of an ordinary temper, or in the fall of some extraordinary Temptation, we lose the view thereof. Thus in the sight of our Soul, Heaven is discovered, covered, and recovered, till, though late, at last, though slowly, surely, we arrive at the Haven of our happiness.

(a) Deut. 34. 1.

XXIII.

Lord,

I Finde my self in the *Latitude* of a *Feaver*, I am neither well nor ill. Not so well, that I have any mind to be merry with my Friends, nor so ill, that my Friends have any cause to condole with me. I am a *Probationer* in point of my health. As I shall behave my self, so I may be either expelled out it, or admitted

mitted into it. Lord, let my distemper stop here, and go no further. Shoot not thy *Murthering Pieces* against that Clay-Castle, which surrendereth it self at thy first Summons. *O spare me a little, that I may recover my strength.* I beg not to be forgiven, but to be forborn my *Debt to Nature.* And I only do *crave time*, for a while, till I be better fitted, and furnished to pay it.

XXIV.

IT seemed strange to me, when I was told, that *aqua vitæ*, (which restores life to others) should it self be made of the droppings of dead Beer. And that *strong waters* should be extracted out of the Dregs (almost) of small Beer. Surely many other excellent Ingredients must concur, and much Art must be used in the Distillation. Despair not then, O my soul! No Extraction is impossible, where the Chymist is infinite. He, that is *All in All*, can produce any thing out of any thing. And he can make my soul, which by Nature is *settled on her* (a) *Lees*; and *Dead in sin*, to be quickened by the In-

(a) Zeph. 1. 12.

Infusion of his Grace, and purified into a pious disposition.

XXV.

HOw easie is Pen and Paper-piety, for one to write religiously? I will not say, it costeth nothing; but it is far cheaper to work one's Head, than one's Heart to goodness. Some, perchance, may ghess me to be good, by my writings, and so I shall deceive my Reader: But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations, sooner than subdue the least sin in my soul. Yea, I was once in the minde, never to write more, for fear least my writings, at the last day, prove Records against me. And yet, why should I not write? that by reading my own Book, the disproportion betwixt my lines and my life, may make me blush my self (if not into goodness) into lesse badness than I would do otherwise. That so my writings may condemn me, and make me to condemn my self, that so God may be moved to acquit me.

FINIS.

Fullers Meditations.

GOOD THOUGHTS IN WORSE TIMES.

Consisting of
- *Personal Meditations.*
- *Scripture Observations.*
- *Meditations on the Times.*
- *Meditations on all kinde of Prayers.*
- *Occasional Meditations.*

By Thomas Fuller, *B. D.*

LONDON,
Printed by *S. G.* for *John Williams* at the *Crown* and *Globe* in St. *Pauls* Churchyard 1665.

GOOD
THOUGHT
IN
WORSE TIMES.

LONDON.

TO THE

Christian Reader.

WHen I read the *Description of the Tumult in* Ephesus, Acts 9. 32. (*wherein they would have their* Diana *to be* Jure Divino, *that it fell down from Jupiter*) *it appears to me the too Methodical character of our present confusions.* Some therefore cryed one thing, and some another, for the assembly was confused, and the more part knew not wherefore they were come together. *O the Distractions of our Age! And how many thousands know as little why the Sword was drawn, as when it will be sheathed? Indeed, (thanks be to God) we have no more house-burnings, but many heart-burnings, and though outward bleeding be stanched, it is to be feared*

that the broken vein *bleeds inwards, which is more dangerous.*

This being our sad condition, I perceive controversal Writings (sounding somewhat of Drums *and* Trumpets) *do but make the wound the wider. Meditations are like the* Minstrel (a) *the Prophet called for to pacifie his mind discomposed with passion, which moved me to adventure on this Treatise, as the most innocent, and inoffensive manner of writing.*

(a) 2 Kings 3. 15.

I confess a Volumn of another Subject, and a larger Size is expected from me. But in London *I have learnt the difference, betwixt down right* breaking, *and* craving time *of their Creditors. Many sufficient Merchants, though not Solvable for the present, make use of the latter, whose example I follow. And though I cannot pay the Principall, yet I desire such small*

Treatises

Treatises may be accepted from me, as Interest, *or* consideration-money, *until I shall, God willing, be enabled to discharge the whole* Debt.

If any wonder that this Treatise comes Patron-less into the World, let such know, that Dedications *begin now adays to grow out of fashion. His Policy was commended by many (and proved profitable unto himself) who instead of select God-fathers made all the Congregation* Witnesses *to his Child, as I invite the* World *to this my Book, requesting each one would patronise therein such parts and passages thereof, as please them, so hoping, that by severall persons the whole will be protected.*

I have, Christian Reader, (so far I dare go, not inquiring into thy Sir-name, *of thy* Side, *or* Sect) *nothing more to burthen thy Patience with. Only I will add, that*

I find our Saviour in Tertullian *and ancient* Latine Fathers, *constantly stiled a* (b) *Sequestratour in the proper* notion *of the Word, For God and man being at ods, the difference was* sequestred *or referr'd into Christ his hand to end and umpire it. How it fareth with thine Estate on Earth, I know not, but I earnestly desire, that in Heaven both thou and I may ever be under* Sequestration *in that Mediator for Gods glory and our good, to whose protection thou art committed by*

a Sequester.

Thy Brother in all
Christian Offices.

THO. FULLER.

Per-

PERSONAL MEDITATIONS.

I.

Curiosity curbed.

OFten have I thought with my self, what Disease I would be best contented to die of. None please me. The Stone, the Cholick, terrible, as expected, intolerable when felt. The Palsie is Death before Death. The Consumption a flattering Disease, cozening men into Hope of long Life at the last gasp. Some sickness besot, others enrage men, some are too swift, and others too slow.

If I could as easily decline Diseases, as I could dislike them, I should be immortal. But away with these thoughts. The *Mark* must not

chuſe what *Arrow* ſhall be ſhot a-gainſt it. What God ſends I muſt receive. May I not be ſo curious to know what weapon ſhall wound me, as carefull to provide the Plaiſter of Patience againſt it. Only thus much in generall; commonly that ſickneſſe ſeizeth on men, which they leaſt ſuſpect. He, that expects to be drown'd with a *Dropſie*, may be burnt with a *Feaver*; and ſhe, that fears to be ſwoln with a *Tympany*, may be ſhrivelled with a *Conſumption*.

II.

Deceiv'd, not hurt.

HEaring a *Paſſing-Bell*, I prayed that the *ſick man* might have, through *Chriſt*, a ſafe *Voyage* to his *long home*. Afterwards I underſtood that the party was *dead* ſome hours before; and it ſeems, in ſome places of *London*, the Tolling of the Bell is but a *Preface of courſe*, to the ringing it out.

Bells better ſilent, than thus telling lyes. What is this, but giving a falſe Alarme to mens Devotions, to make them to be ready armed with their Prayers

Prayers for the assistance of such, who have already fought the good fight, yea, and gotten the Conquest? Not to say that mens Charity herein may be suspected of Superstition in praying for the Dead.

However my heart thus poured out, *was not spilt on the ground. My Prayers too late to do him good, came soon enough to speak my good will. What I freely tendered, God fairly took, according to the integrity of my intention. The Party, I hope, is in* Abraham's, *and my Prayers I am sure, are returned into my* own bosom.

III.

Nor full, nor fasting.

LIving in a Countrey Village, where a Burial was a rarity, I never thought of Death, it was so seldom presented unto me. Coming to *London*, where there is plenty of Funerals, (so that Coffins crowd one another, and Corps in the grave justle for elbow-room) I slight and neglect Death, because grown an object so constant and common.

How foul is my stomach to turn all

all food into bad humours? Funerals neither few nor frequent, work effectually upon me. *London* is a *Library* of *Mortality*. Volumes of all sorts and sizes, rich, poor, infants, children, youth, men, old-men, daily dy; I see, there is more required to make a good Scholar, than only the having of many Books: *Lord*, be thou my *Schoolmaster*, and *teach me to number my dayes, that I may apply my heart unto wisdom.*

IV.

Strange and True.

(a) Rev. 13. 3. I Read in the (a) *Revelation* of a Beast, one of whose *Heads was as it were wounded to Death.* I expected in the next verse, that the Beast should die, as the most probable consequence: considering,

1. It was not a scratch, but a wound.

2. Not a wound in a fleshly part, or out Limbs of the Body, but in the very Head, the Throne of Reason.

3. No light wound but in outward Apparition, (having no other probe but St. *Johns* Eyes to search it) it seemed *deadly*.

But

But mark what immediately follows, *and his deadly wound was healed.* Who would have ſuſpected this inference from theſe premiſes. But is not this the lively Emblem of my natural corruption? Sometimes, *I* conceive, that by Gods Grace I have conquered and killed, ſubdued and ſlain, maim'd and mortified the *deeds of the fleſh*: never more ſhall *I* be moleſted or buffeted with ſuch a boſome ſin: when alas! by the next return the news is, it is *revived* and *recovered.* Thus *Tenches*, though grievouſly gaſhed, preſently plaiſter themſelves whole by that ſlimy and unctious humour they have in them; and thus the inherent Balſam of Badneſſe quickly cures my corruption not a ſcar to be ſeen. I perceive, I ſhall never finally kill it, till firſt *I* be dead my ſelf.

V.

Bluſhing to be bluſhed for.

A Perſon of great *Quality*, was pleaſed to *lodge* a Night in my *Houſe*. *I* durſt not invite him to my *Family-Prayer*, and therefore for that

that time omitted it; thereby making a breach in a good custom, and giving Sathan advantage to assault it. Yea, the loosening of such a Link, might have endangered the scattering of the Chain.

Bold Bashfulnesse, which durst offend God, whilst it did fear Man. Especially considering, that though my Guest was never so high, yet by the Laws of Hospitality. *I* was above him, whilest he was under my Roof. Hereafter whosoever cometh within the Doors, shall be requested to come within the Discipline of my House; If accepting my homely Diet, he will not refuse my home Devotion, and sitting at my Table, will be intreated to kneel down by it.

VI.

A Lash for Laziness.

SHamefull my sloath, that have deferred my Night prayer, till I am in bed. This lying along is an improper posture for Piety. Indeed there is no contrivance of our body, but some good man in Scripture hath hanseled it with Prayer. The *Publican*

bican standing, *Job* (a) sitting, *Hezekiah* lying on his bed, (b) *Eliah* with his *face between his legs*. But of all gestures give me St. *Pauls* (c) *For this cause I bow my knees to the Father of my Lord Jesus Christ*. Knees, when they may, then they must be bended.

a Job 1. b 1 Kings 18. 42. c Ephes. 3. 14.

I have read a Copy of a *Grant of Liberty*, from Queen *Mary* to *Henry Ratcliff* Earl of *Sussex*, giving him (d) *leave to wear a Night-Cap or Coif in her Majesties presence*, counted a great favour, because of his infirmity. I know, in case of necessity, God would graciously accept my devotion, *bound down in a sick dressing*; but now whilest I am in perfect health, it is inexcusable. Christ commanded some to *take up their bed*, in token of their full recovery; My laziness may suspect, least thus my *bed taking me up*, prove a presage of my ensuing sickness. But may God pardon my idleness this once, I will not again offend in the same kinde by his grace hereafter.

d Weavers funeral Mon. p. 658.

VII.

VII.

Root, Branch, and Fruit.

A Poor man of Sevil in Spain, having a faire and fruitfull Pear-tree, one of the Fathers of the Inquisition desired (such Tyrants Requests are Commands) some of the fruit thereof. The poor man, not out of gladnesse to gratifie, but fear to offend, as if it were a sin for him to have better fruit, than his betters (suspecting on his deniall the Tree might be made his own Rod, if not his Gallows) plucked up Tree, Roots and all, and gave it unto him.

Allared with love to God, and advised by mine own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him with (a) fruits, meet for repentance. Yea, let him take all, soul and body, powers and parts, faculties and members, of both, I offer a sacrifice unto himself. Good reason, for indeed the Tree was his before it was mine, and I give him of his own.

Besides, it was doubtfull, whether the poor mans material Tree, being removed

(a) Matth. 3. 8.

moved, would grow again. Some Plants transplanted (especially when old) become sullen and do not enjoy themselves, in a soil wherewith they were unacquainted, but sure I am, when I have given my self to God, the moving of my soul shall bet he mending of it, he will so dress it now and then, so prune and purge me, that I shall bring forth most fruit in my Age. Joh 15. 2

VIII.

God speed the plough.

I Saw in *seeds-time* an *Husband-man* at *Plough* in a very raining day, asking him the reason, why he would not rather leave off, than labour in such *Foul-weather*, his answer was returned me in their Countrey Rythm:

Sow Beans in the Mud,
And they'l come up like a Wood,

This could not, but mind me of *David's* expression, *They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again rejoycing, bringing his sheaves, with him.* Psal. 126. 5, 6.

These

These last five years, have been a *wet* and wofull *Seeds time* to me, and many of my afflicted *Brethren*. Little hope have we, as yet, to come again to our own *Homes*; and in a litterall sence, now to *bring our sheaves*, which we see others daily to carry away, on their shoulders. But if we shall not share in the *former*, or *latter Harvest* here on Earth, the third and last in Heaven, we hope undoubtedly to receive.

IX.

Cras Cras.

GReat was the abundance and boldnesse of the *Frogs* in (a) *Egypt, which went up and came into their Bed-chambers, and beds, and kneading-troughs, and very Ovens*. Strange that those *Fen-dwellers* should approch the fiery Region; but stranger, that *Pharaoh* should be so backward to have them removed, and being demanded of *Moses*, when he would have them sent away, answered *to* (b) *Morrow*. He could be content with their company one Night, *at bed and at board*, loth, belike, to acknowledge eit her Gods Justice

a Exod. 8. 5.

b Exod. 8. 18.

stice in sending, or power in remanding them, but still hoping that they casually came, and might casually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my self. What are my sins? but so many *Toads*, spitting of venome, and spawning of Poison, croaking in my judgment, creeping into my will, and crawling into my affections. This I see, and suffer, and say with *Pharaoh*; *to Morrow*, to morrow I will amend. Thus as the *Hebrew Tongue* hath no proper *Present-tense*, but two *Future-tenses*, so all the performances of my reformation, are onely in promises for the time to come. Grant, Lord, that I may seasonably drown this *Pharaoh-like* procrastination in the Sea of repentance, least it drown me in the Pit of Perdition.

X.

Green when Grey.

IN *September* I saw a Tree bearing *Roses*, whilest others of the same kinde, round about it, were barren; demanding the cause of the *Gardener*, why that Tree was an exception from the rule of the rest, this reason was rendered? because *that* alone, being *clipt close* in *May*, was then hindred to spring and sprout, and therefore took this advantage by it self, to bud in *Autumn*.

Lord, If I were curb'd and snipp'd in my *younger years* by fear of my parents, from those vicious excrescencies, to which that age was subject, give me to have a *godly jealousie* over my heart, suspecting an *Autumn-Spring*, least corrupt nature, (which, without thy *restraining Grace*, will have a *Vent*) break forth in my reduced years into youthful vanity.

XI.

XI.

Miserere.

THere goes a *Tradition* of *Ovid*, that famous *Poet*, (receiving some countenance from his own confession (*a*)) that when his Father was about to beat him, for following the pleasant, but profitless study of *Poetry*, he under correction promised his *Father*, never to make a *Verse*, and made a *Verse* in his very *Promise*. Probably the same in sense, but certainly more elegant for composure, than this Verse, which common credulity hath taken up.

(a) De mi. sibus lib. 2. Eleg. 10.

Parce precor, Genitor, Posthac non versificabo.
Father on me pity take,
Verses I no more will make.

When *I* so solemnly promise my Heavenly Father to sin no more, *I* sin in my very promise, my weak prayers, made to procure my pardon, increase my guiltiness, O the dulness and deadness of my heart therein! *I* say my prayers as the (*a*) *Jews* eat the

(a) Exod. 12. 11.

Passe-

Passe-over in haste. And whereas in bodily Actions motion is the cause of heat; clean contrary, the more *speed* I make in my Prayers, the colder I am in my Devotion.

XII.

Monarchy and Mercy.

IN reading the *Roman* (whilest under *Consuls*) and *Belgick History* of the *united Provinces*, I remember not any capital offender being *condemned*, ever *forgiven*, but alwayes after *Sentence*, follows *Execution*. It seems, that the very constitution of a multitude, is not so inclinable to save, as to destroy. Such *Rulers*, in *Aristocracies* or Popular *States*, cannot so properly be called GODS; because, though having the great *Attributes* of a *Deity*, *Power*, and *Justice*, they want (or will not use) the most God-like property of GODS *clemency* to *forgive*.

May I *Die* in that *Government*, under which I was Born, where a *Monarch* doth command. *Kings*, where they see cause, have graciously granted *Pardons*, to men appointed to death;

death, herein the lively *Image* of God, *to whom belongs mercy and* (a) *forgiveness*. And, although I will indeavour so to behave my self, as not to need my *Soveraigns* favour in this kind; yet because none can warrant his innocency in all things, it is comfortable living [in such a Common-wealth, where pardons heretofore on occasion have been, and hereafter may be procured.

(a) Dan. 9. 9.

XIII.

What helps not hurts.

A *Vain thought* arose in my heart, instantly my corruption retains it self to be the Advocate for it, pleading that the worst, that could be said against it, was this, that it was a *vain thought*.

And is not this the best that can be said for it? Remember O my soul, the (a) *Fig-tree* was charged, not with bearing *noxious*, but *no Fruit*. Yea, the barren *Fig-tree* bare the *Fruit* of *Annoyance*, *Cut it down, why cumbereth it the ground?* vain *thoughts* do this ill in my heart, that they do no good.

(a) Luke 13. 7.

Besides the *Fig-tree* pester'd but

one

one part of the *Garden*, good *Grapes* might grow, at the same time, in other places of the *Vine-yard*. But seeing my soul is so intent on its object, that it cannot attend two things at once, one Tree, *for the time being*, is all my *Vine-yard*. A *vain thought* engrosseth all the ground of my heart, till that be rooted out, no good meditation can grow with it or by it.

XIV.

Alwaies seen never minded.

IN the most healthfull times, *two hundred* and upwards, was the constant *weekly tribute* payed to *Mortality* in *London*. A *large Bill* but it must be discharged. Can one City spend according to this *weekly rate*, and not be *Bankrupt* of People? at least wise, must not my *shot* be called for, to make up the *reckoning*?

When onely seven young men, and those chosen, (*a*) by *Lot*, were but yearly taken out of *Athens*, to be devoured by the Monster *Minotaur*, the whole City was in a constant fright, Children for themselves and Parents for their Children. Yea, their escaping

(*a*) *Plutarchs Lives in Theseo.*

ing of the first was but an introduction to the next years Lottery.

Were the Dwellers and Lodgers in *London* weekly to cast Lots, who should make up this two hundred, how would every one be affrighted? Now none regard it. My security concludes the aforesaid number will amount of Infants and Old-folk. Few men of middle-age and amongst them surely not my self. But oh! I, not this putting the evil day far from me, the ready way to bring it the nearest to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned seriously to provide, lest that deaths *Prize* prove my *Blanke*.

XV.

Not whence, but whither.

FInding a bad thought in my heart, I disputed in my self the cause thereof, whether it proceeded from the Devil or my own corruption, examining it by those *Signes*, Divines in this case recommended.

1. Whether it came in incoherently

rently, or by dependance on some object presented to my sense.

3. Whether the thought was at full age at the first instant, or infant like, grew greater by degrees.

3. Whether out or in the Road of my natural inclination.

But hath not this inquiry more of Curiosity than Religion? Hereafter *derive not the Pedigree*, but make the *Mittimus* of such *Malefactours*. Suppose a Confederacy betwixt Thieves without and false-Servants within, to assault and wound the Master of a Family: thus wounded would he discuss, from which of them his hurts proceeded? No surely, but speedily send for a *Surgeon*, before he bleed to death. I will no more put it to the *Question*, whence my bad thoughts come. but whither I shall send them, least this curious controversie insensibly betray me into a consent unto them.

XVI.

XVI.

Storm, steer on.

THe *Mariners* sailing with St. *Paul*, bare up bravely against the Tempest, whilest either Art or Industry could befriend them. Finding both to fail, and that they could not any longer *bear up into the wind*, (*a*) they even let their Ship *drive*. I have indeavoured in these distemperate Times, to hold up *my Spirits*, and to steer them steddily. An happy Peace here was the Port whereat I desired to arrive. Now, alas, the *Storm* grows too sturdy for the *Pilot*: Hereafter all the skill I will use, is no skill at all, but even let my Ship sail whither the Winds send it.

(*a*) Act. 27. 15.

Noahs *Ark* was *bound for no other* Port, but preservation for the present, (that *Ship* being all the *Harbour*) not intending to finde Land, but to float on Water. May my Soul, (though not sailing to the desired Haven) onely be kept from sinking in sorrow.

This comforts me, that the most weather-beaten Vessel cannot pro-

perly be *seized on* for a *Wrack*, which hath any quick Cattle remaining therein. My spirits are not as yet *forfeited* to Despair, having one lively spark of hope in my heart, because *God is even where he was before.*

XVII.

Wit out-witted.

JOab chid the man, (*unknown in Scripture* by his name, well known for his wisdom,) for not killing *Absalom*, when he saw him hanged in the Tree, promising him for his pains, *ten shekels and a girdle.*

But the man, (having the Kings command to the contrary,) refused his proffer. Well he knew, that politick States-men, would have dangerous Designs fetcht out of the fire, but with other mens fingers. His *Girdle* promised, might in payment, prove an *Halter*. Yea, he added moreover, that had he kill'd *Absalom*, Joab *himself* (a) *would have set himself against him.*

(a) 2 Sam. 18. 13.

Satan daily solicits me to sin (*point-blank against Gods Word,*) baiting me with profers best pleasing my cor-

ruption

ruption. If I consent, he, who last tempted, first (a) accuseth me. The fawning Spannel, turns a fierce Lion, and roareth out my faults in the Ears of Heaven. Grant, Lord, when *Satan* shall next serve me, as *Joab* did this nameless *Israelite*, I may serve him, as the nameless *Israelite* did *Joab*, flatly refusing his deceitfull Tenders.

a Revel. 12. 10.

XVIII.

Hereafter.

DAvid *fasted* and *prayed* for his sick Son, that his life might be prolonged. But when he was *dead*, this consideration comforted him. I *shall* (a) *go to him, But he shall not return to me.*

a 2 Sam. 12. 23.

Peace did long lie *languishing* in this *Land*. No small contentment that to my poor power, I have *prayed* and *preached* for the preservation thereof. Seeing, since it is *departed*, this supports my Soul, having little hope that *Peace here* should return to me, I have some assurance that I shall go to *Peace hereafter*.

XIX.

Bad vt best.

LORD, how come wicked thoughts to perplex me in my Prayers, when I desire and endeavour onely to attend thy Service? Now I perceive the cause thereof, at other times I have willingly *entertained* them, and now they *enterdin* themselves against my will. I acknowledge thy Justice, that what formerly I have invited, now I cannot expell. Give me hereafter always to bolt out such ill Guests. The best way to be rid of such *bad thoughts* in my Prayers, is, not to receive them out of my Prayers.

XX.

Compendium dispendium.

POpe Bonifacie the ninth, at the end of each *hundred years*, appointed a *Jubilee* at *Rome*, wherein people, bringing themselves, and *Money* thither, had *Pardon* for their sins.

But

But *Centinary Years* returned but seldom. *Popes* were *old before*, and *covetous when* they came to their Place. Few had the happinesse to fill their *Coffers* which *Jubilee Coin*. Hereupon, (a) *Clement* the sixth reduced it to every three and thirtieth. *Paul* the second, and *Sixtus* the fourth to every twentieth fifth year.

(a) Examen con. Trid. decret. p. 3. pag. 60. colum. 2.

Yea, an *Agitation* is reported in the *Conclave*, to bring down *Jubilees* to fifteen, twelve, or ten *years*, had not some *Cardinals*, (whose policy was above their covetousnesse) opposed it.

I serve my *Prayers*, as they their *Jubilees*. Perchance they may extend to a quarter of an hour, when poured out *at large*. But some days *I* begrutch this time, as *too much*, and omit the *Preface* of my *Prayer*, with some passages conceived lesse material, and run two or three *Petitions* into *one*, so contracting them to *half a quarter of an Hour*.

Not long after, this also seems too long, *I decontract* and *Abridge* the *Aridgement of my Prayers*. Yea, (be it confessed to my shame and sorrow, that hereafter *I* may amend

it) too often I shrink my *Prayers* to a *minute*, to a *moment*, to a *Lord have mercy upon me.*

SCRI-

SCRIPTURE OBSERVATIONS.

I.

Prayer may Preach.

Father, I thank thee (said our (a) *Saviour*, being ready to raise *Lazarus*) *that thou hast heard me. And I know, that thou hearest me always, but because of the People that stand by, I said it, that they may believe that thou hast sent me.* It is lawfull for Minister in their publick Prayers, to insert Passages for the Edifying of their Auditours, at the same time petitioning God, and informing their Hearers. For our *Saviour* glancing his Eyes at the Peoples Instruction, did no whit hinder the stedfastness of his looks, lifted up to his Father.

(a) John 11. 42.

When before *Sermon* I pray for my Sovereign and Master, King *of Great* Britain, France, *and* Ireland, *Defender of the Faith, in all Causes, and over all Persons, &c.* Some (who omit it themselves) may censure it in me for superfluous: But never more need to teach men the *Kings Title*, and their own Duty, that the simple may be informed, the forgetfull remembred thereof, and that the affectedly ignorant, who will not take Advice, may have all Excuse taken from them. Wherefore, in pouring forth my prayers to God, well may I therein sprinkle some by-drops, for the Instruction of the People.

II.

The Vicious Mean.

Zophar, the *Naamathite*, mentioneth a sort of men, in whose mouths *wickednesse is sweet*, (a) *They hide it under their tongues, they spare it and forsake it not, but keep it still in their mouths.* This furnisheth me with a Tripartite division of men in the World.

a Job 20. 12.

The

The first and best are those, who spit sin out, loathing it in their judgements, and leaving it in their practise.

The second sort notoriously wicked, who swallow sin down, actually, and openly committing it.

The third, indeavouring an *expedient* betwixt Heaven and Hell, neither do, nor deny their Lusts; neither spitting them out, nor swallowing them down, but *rolling them under their tongues*, epicurizing thereon, in their filthy fancies, and obscene speculations.

If God at the last day of Judgement hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for those third sort of men. But both these latter kindes of sinners shall be confounded together. The rather because a sin thus rolled becomes so soft and supple, and the Throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonnesse, quickly turns into practicall uncleannesse.

III.

Store no Sore.

Job had a custom to offer burnt offerings according to the number of his Sons (*a*) for he said, *It may be that my Sons in their feasting, have sinned, and cursed God in their hearts.* It *may* be, not it *must* be, he was not certain, but suspected it. But now, what if his Sons had not sinned? Was *Job's* labour lost, and his Sacrifice of none effect? Oh no! onely their property was altered; In case his Sons were found faulty, his Sacrifices for them were *propitiatory*, and through Christ obtained their pardon: In case they were innocent, his Offerings were *Eucharistical*, returning thanks to God's restraining grace, for keeping his Sons from such sins, which otherwise they would have committed.

(*a*) Job 1. 5.

I see, in all doubtfull matters of Devotion, it is wisest to be one the surest side, better both lock, and bolt, and barr it, than leave the least Door of Danger open. Hast thou done what is disputable, whether it be well done? It is a *measuing cast* whether it

to be lawfull or no? So that thy conscience may seem in a manner to stand *Neuter*, Sue a *Conditional Pardon* out of the Court of Heaven, the rather because our self-love is more prone to flatter than our *godly jealousie* to suspect ourselves without a cause, with such humility Heaven is well pleased. For suppose thy self over cautious needing no forgiveness in that particular, God will interpret the pardon thou prayest for to be the praises presented unto him.

IV.

Line on Line,

MOses in Gods Name did counsel *Joshua*, Deuteronomie 31.23. *Be strong, and of a good courage, for thou shalt bring the Children of* Israel *into the Land which I sware unto them.* God immediately did command him, Josh. 1.6. *Be strong, and of a good courage*; and again, Vers 7. *Onely be thou strong and very courageous*; and again, Vers. 9. *Have I not commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismaied.* Lastly. the *Reubenites*, and *Gadites* heartily de-

desired him, *Vers.* 28. *Only be strong, and of a good courage.*

Was *Joshua* a Dunce or a Coward? Did his Wit, or his Valour want an edge, that the same precept must so often be pressed upon him? No doubt neither, but God saw it needful that *Joshua* should have courage of *Proof*, who was to encounter both the froward *Jew*, and the fierce *Canaanite*.

Though Metal on Metal, Colour on Colour be false Heraldry, (*a*) *Line on Line, Precept on Precept*, is true Divinity.

a Isa. 28.18.

Be not therefore offended, O my Soul, if the same Doctrine be often delivered unto thee by different Preachers: If the same precept (like the (*b*) Sword in *Paradise*, which *turned every way*) doth hunt and haunt thee, tracing thee which way soever thou turnest; rather conclude, that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated into thee.

b Gen. 3.24.

V.

O the Depth!

HAd *I* beheld *Sodom* in the beauty thereof, and had the *Angel* told me, that the same should be suddenly destroyed by a mercilesse *Element*, *I* should certainly have concluded, that *Sodom* should have been *drowned*; led thereunto by these Considerations;

1. It was situated in the *Plain* of *Jordan*, a flat, low, level, Countrey.

2. It *was well watered* (a) *every where*, and where always there is water enough, there may sometimes be too much. a Gen. 13. 10.

3. *Jordan* had a quality in the *first moneth to over-flow* (b) *all the banks*. b Chron. 12. 15.

But no drop of moisture is spilt on *Sodom*, it is burnt to Ashes. How wide are our conjectures, when they ghesse at Gods Judgments? How far are his wayes above our apprehensions? Especially when wicked men with the *Sodomites* wander in strange sinnes, out of the Road of common corruption, God meets them with strange punishments, out of the reach of

of common Conception, not coming within the compasse of a rational suspition.

VI.

Self, self-hurter.

WHen God at the *first day of Judgment*, arreigned *Eve*, she transferred her fault on the (*a*) *Serpent* which beguiled her. This was one of the first fruits of our depraved Nature. But ever after regenerate men in *Scripture*, making the confession of their sins, (whereof many Presidents) cast all the fault on themselves alone; yea; *David* when he numbered the People, though it be expres'd that (*b*) Satan provoked him thereunto, and though *David* probably might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himself, (*c*) *I it is that have sinned*; good reason, for Satan hath no impulsive power, he may strike fire, till he be weary, (if his malice can be weary) except mans corruption brings the *Tinder*, the *Match* cannot be lighted. Away then with the *Plea of Course*.

(*a*) Gen. 3. 13.

(*b*) 1 Chro. 21. 1.

(*c*) 2 Chro. 21. 17.

THE

THE DEVIL OWED ME A SHAME. Owe thee he might, but pay thee he could not, unless thou wer't as willing to take his black money, as he to tender it.

VII.

Gad, Behold a Troop cometh.

THE (a) *Amalekite*, who brought the Tidings to *David* began with truth, rightly reporting the overthrow of the *Israelites*. Cheaters must get some Credit, before they can cozen, and all falshood, if not founded in some *Truth*, would not be fixed in any *Belief*.

(a) 2 Sam. 1.

But proceeding he told six *Lies* successively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded, *who* he was.
4. That he return'd his *Answer*.
5. That *Saul* commanded him to *kill* him.
6. That he *kill'd* him accordingly.

A wilfull *Falshood* told, is a *Cripple* not able to stand by it self, without some

some to support it, it is easie to tell a *Lie*, hard to tell but a *Lie*.

Lord, If I be so unhappy to relate a *Falsehood*, give me to recall it or repent of it. It is said of the *Pismires*, that to prevent the *Growing* (and so the corrupting) of that Corn which they hoord up, for their *winter* provision, they bite off both the ends thereof, wherein the generating Power of the *Grain* doth consist. When I have committed a Sin. O let me so order it, that I may destroy the *Procreation* thereof, and I, by a true *sorrow*, condemn it to a blasted *Barrenness*.

VIII.

Outmeat, in Miracles

When the *Angel* brought Saint *Peter* out of *Prison*, the *Iron Gate opened* of its own accord. But coming to the *House of Mary* the *Mother of John, Mark*, he was *fain to stand before the door, and knock*. When *Iron* gave Obedience, how can *Wood* make Opposition?

The Answer easie. There was no man to open the *Iron Gate*, but a

Portresse

Portress was provided of *Course* to unlock the *Door*, God would not therefore shew his *Finger*, where mens hands were appointed to do the work. Heaven will not *super-institute* a Miracle, where ordinary means were formerly in peaceable possession. But if they either *depart* or *resign* (ingenuously confessing their insufficiency) their miracles succeed in their vacancy.

Lord, if onely *wooden obstacles* (such as can be removed by might of man) hindered our hopes of *Peace*, the Arm of flesh might relieve us. But, alas, they are *Iron Obstructions*, as come not within humane power or policy to take away. No proud flesh shall therefore presumptuously pretend to any part of the praise, but ascribe it solely to thy self, if now thou shouldest be pleased, after seven years hard Apprentiship in Civil Wars, miraculously to burn our *Indentures*, and restore us to our former Liberty.

IX.

IX.

Military Mourning.

SOme may wonder at the strange incoherence in the Words and Actions, 2 *Sam.* 1. 17.

And David *lamented, with this Lamentation, over* Saul, *and over* Jonathan *his Son. Also he bad them teach the children of* Judah *the use of the Bow.*

But the Connexion is excellent. For that is the most *Souldier-like Sorrow*, which in *midst of grief* can give *Order* for Revenge, on such as have slain their Friends.

Our generall *Fast* was first appointed to bemoan the *Massacre* of our Brethren in *Ireland*. But it is in vain, to have a *Finger in the Eye*, if we have not also a *Sword in the other hand*; Such tame lamenting of lost Friends, is but *lost Lamentation*. We must bend our *Bows* in the *Camp*, as our *Knees* in the *Churches*, and second our Posture of Piety with Martial Provisions.

X.

No fool of wickedness.

SOmetimes I have disputed with my self, which of the two were most guilty: David, *who said in haste all men are* (a) *Liars*, or that wicked man, who (b) *sate and spake against his Brother, and slandered his own Mothers Son.*

a Psalm 116. 11.
b Psalm 50. 20.

David seems the greater offender; for Mankind might have an *Action of Defamation* against him; yea, he might justly be *challenged* for giving all men the *Lie*. But mark, *David* was *in haste*, he spake it *in transitu*, when he was passing, or rather posting by, or if you please, not *David*, but *David's haste* rashly vented the word. Whereas, the other *Sate*, a sad, solemn, serious, premeditate, deliberate, posture, his malice had a full *blow* with a steddy hand, at the credit of his Brother. Not to say that SATE carries with it the countenance of a Judicial proceeding, as if he made a *Session* or *Bench-business* thereof, as well condemning, as accusing unjustly.

Lord, pardon my *cursory*, and preserve

serve me from *sedentarie* sins. If in haste, or heat of passion I wrong any, give me at leisure to ask thee, and them forgiveness. But O let me not *sit by it* studiously to plot, or project mischief to any out of *malice prepense*. To shed blood in cool blood, is blood with a witness.

XI.

By Degrees.

2 Kings 16. SEE by what stairs wicked (a) *Ahaz* did climb up to the height of prophaneſs.

5 Verse 10. Firſt, he (b) *ſaw an idolatrous Altar* at *Damaſcus*. Our Eyes, when gazing on ſinful Objects, are out of their *Calling* and Gods *keeping*.

Secondly, *He liked it*. There is a ſecret Faſcination in *Superſtition*, and our Souls ſoon bewitched with the *gaudineſs* of falſe ſervice, from the ſimplicity of Gods Worſhip.

Thirdly, *He made the like to it*. And herein (c) *Uriah* the *Prieſt* (*Patron* and *Chaplain* well met) was the *Midwife* to *deliver* the *Mother-Altar* of *Damaſcus* of a *Babe* like unto it, at *Jeruſalem*.

6 Verse 11.

Fourthly,

Fourthly, He (d) *sacrificed on it*, What else could be expected, but that when he had *tuned* this new Instrument of *Idolatry* he would *play* upon it. (d) Verse 13.

Fifthly, *He commanded the* (e) *People to do the like.* Not content to confine it to his personal Impiety. (e) Verse 13.

Lastly, *He removed Gods Altar away.* That venerable *Altar*, by Divine appointment peaceably possessed of the place for two hundred years and upwards, must now be violently ejected by a usurping upstart.

No Man can be stark naught at once. Let us stop the progresse of sin in our Soul at the first Stage, for the further it goes, the faster it will increase.

XLI.

The best bed-maker.

WHen a good man is ill at ease, God promiseth *to make all his Bed in his sickuesse.* Pillow, Bolster, Head, Feet, Sides, *All his Bed.* Surely that God, who made him, knows so well his measure and tem-

temper, as to make his Bed to please him. Herein his art is excellent, not fitting the Bed to the Person, but the Person to the Bed, infusing *patience* into him.

But O how shall God make my Bed, who have no Bed of mine own to make? Thou Fool, he can make thy not having a Bed, to be a Bed unto thee. When *Jacob* slept on the (*a*) Ground, who would not have had his hard Lodging, therewithall to have his heavenly *Dream*? Yea, the poor woman in *Jersey*, (*b*) which in the Reign of Queen *Mary*, was delivered of a *Childe*, as she was to be burnt at the *Stake*, may be said to be *brought to Bed* in the fire. Why not? If Gods Justice threatned to cast (*c*) Jezabel *into a Bed of fire*, why might not his mercy make, the very *flames* a soft Bed to that his patient Martyr.

a Gen. 28. 11.

b Fox Marty. 3. Vol.

c Rev. 2. 22.

XIII.

When begun, ended.

THe Scripture giveth us a very short account of some Battails, as if they were *fights* without *sights*, and the Armies parted as soon as met

mer, as *Gen.* 14. 10. 1 *Sam.* 31. 1. 2 *Chron.* 25. 22.

Some will say, the Spirit gives in onely the *sum of the successe*, without any particular passages in atchieving it: But there is more in it, that so little is said of the fight. For sometime the *Question of the Victory*, is not disputed at all, but the bare propounding decides it. *The Stand of Pikes oftimes no stand*, and the *Footmen so stily called, as making more use of their feet, than their hands.* And when God sends a *qualm of fear over the Souldiers hearts*, it is not all the skill and valour of their Commanders, can give them a Cordiall.

Our late War hath given us some instances hereof. Yet let not men tax their Armies for cowardise, it being probable, that the badnesse of such as staid *at home of their respective sides* had such influences on those in the field, *that souldiers hearts might be fear-broken*, by the score of their sins, who were no Souldiers.

XIV.

Too late, Too late.

(a) Luke 15.14. THe Elder Brother laid a (a) sharp and true charge against his Brother Prodigal for his Riot and Luxury. This nothing affected his Father, the Mirth, Meat, Musick, at the Feast, was notwithstanding no whit abated. Why so? because the Elder Brother was the younger in this respect, and came too late. The other *had got the speed of him*, having first accused himself, (nine Verses before) and already obtained his pardon.

Satan (to give him his due) is my Brother, and my Elder by Creation. Sure I am, he will be my grievous Accuser. I will endeavour to prevent him, first by condemning himself to God my Father. So shall I have an *Act of Indemnity*, before he can enter *his Action* against me.

XV.

XV.

Lawfull ſtealth.

I Finde two (Husband and Wife) both ſtealing, and but one of them guilty of Felony. *And* Rachel (a) *had ſtolen the Images that were her Fathers, and* Jacob *ſtole away, unawares to* Laban *the Syrian.* In the former a complecation of Theft, Lying, Sacriledge, and Idolatry. In the latter no ſin at all. For, what our conſcience tells us is lawfull, and our diſcretion, dangerous, it is both conſcience and diſcretion to do it, with all poſſible ſecrecy. It was as lawfull for *Jacob* in that caſe, privately to ſteal away, as it is for that man, who findes the *Sun-ſhine* too hot for him, to walk in the *ſhade.*

(a) Gen. 31. 19.

God keep us from the guilt of *Rachel* ſtealth. But for *Jacobs ſtealing away*, one may confeſs the *Fact*, but deny the fault therein. Some are ſaid to have gotten *their life for a prey* if any, in that ſenſe, *have preyed on*, (or if you will) *plundered their own Liberty*, ſtealing away from the place, where they conceived themſelves in

danger, none can justly condemn them.

XVI.

Text improved.

I Heard a Preacher take for his Text, *Am not I thine Ass*, (a) *upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so unto thee?* I wondered what he would make thereof, fearing he would starve his *Auditours* for want of matter. But hence he observed,

a Numb. 22. 30.

1. *The silliest and simplest, being wronged, may justly speak in their own defence.*

2. *Worst men, have a good Title to their own goods.* Balaam *a Sorcerer*, yet the Asse confesseth twice *he was his.*

3. *They, who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.*

4. *When the Creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and Air pestilential) man ought to reflect*

reflect on his own sin, as the sole cause thereof.

How fruitfull are the seeming Barren places of Scripture. Bad Plowmen, which make Balks of such ground. Whereſoever, the ſurface of Gods Word doth not laugh and ſing with Corn, there the heart thereof within is merry with Mines, affording where not plain matter, hidden Myſteries.

XVII.

The Royal bearing.

GOD is ſaid to have brought the Iſraelites out of Ægypt on (a) Eagles wings. Now Eagles, when removing their Young-ones, have a different poſture from other Foul, proper to themſelves, (if it is that there ſhould be a Diſtinction betwixt Sovereign and Subjects) carrying their Prey in their Talons, but Young-ones on their backs, ſo interpoſing their whole bodies betwixt them and harm. The old Eagles body is the young Eagles ſhield, and muſt be ſhot through, before her young ones can be hurt.

(a) Exod. 19. 4.

Thus God, in saving the *Jews*, put himself betwixt them and danger. Surely God, so *loving* under the Law, is no lesse *gracious* in the *Gospel*. Our Souls are better secured, not onely above his wings, but in his body; *Your life is hid (a) with Christ in God.* No fear then of harm, God first must be pierced, before we can be prejudiced.

a Col. 3. 3.

XVIII.

None to him.

Matth. 3. 12. IT is said of our *Saviour*, his *Fan is in his hand*. How well it fits him, and he it? Could *Satans* clutches snatch the *Fan*, what work would he make? He would *Fan* as he doth (b) *winnow*, in a *Tempest*, yea in a *Whirl-winde*, and blow the best away. Had *Man* the *Fan* in his hand, especially in these distracted times, out goes for *Chaff*, all *opposite* to the *opinions* of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

b Luke 22. 30.

There is a kinde of *Darnel*, called *Lolium Murinum*, because so counterfeiting

erfeiting *Corn*, that even the Mice themſelves (experience ſhould make them good *taſters*,) are ſometimes deceived therewith. *Hypocrites*, in like manner, ſo act holineſſe, that they paſs for Saints before men, whoſe cenſures often *barn* up the *Chaff*, and *burn* up the *Grain*.

Well then! Chriſt for my ſhare. *Good luck have he with his honour.* The *Fan* is in ſo good a *hand* it cannot be mended. Onely his *hand*, who knows *hearts*, is proper for that employment.

XX.

Humility.

IT is a ſtrange paſſage. *Rev.* 7. 13, 14. *And one of the Elders anſwered ſaying unto me, what are theſe, who are arrayed in white Robes, and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, theſe are they, who have come out of great tribulation, &c.*

How comes the *Elder*, when *asking* a *Queſtion* to be ſaid to Anſwer? On good reaſon; for his *Quære* in effect, was a Reſolution. He ask'd St. *John*

not because he thought he could, but knew he could not answer. That *Johns* ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *Commands* are *Grants*. When he injoyns us *Repent, Believe*, it is only to draw from us a free acknowledgement of our impotency to perform his commands. This *confession* being made by us, what he injoyns, he will inable us to do. Mans owning his weakneſſe, is the only *Stock* for God, thereon to graft the grace of his assistance.

MEDI-

MEDITATIONS On the TIMES.

I.

Name-General.

HEber had a Son born *in the dayes when the* (a) *Earth was divided.* Conceive we it just after the *Confusion of tongues*, when Mankinde was parcelled out into several Colonies. Wherefore *Heber*, to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Peleg*, which, in the *Hebrew* Tongue, signifieth *Partition*, or *Division*. (a) Gen. 10. 25.

We live in a Land and Age of Dissention: Counties, Cities, Towns, Villages, Families, all divided in opinions, in affections. Each man al-

most divided from himself with fears and distractions. Of all the Children, born in *England* within this last five years, and brought to the Font, (or if that displease the Bason) to be baptized, every Male may be called *Peleg*, and Female *Palgah*, in the sad Memorial of the time of their Nativity.

II.

Woful Wealth.

BArbarous is the *Custom* of some *English* people on the *Sea-side*, to prey on the Goods of poor Ship-wrack'd *Merchants*. But more devilish is their Design, who make false fires, to un-direct Sea-men in a Tempest, that thereby, from the right *Road*, they may be mis-led into danger and destruction.

England hath been tos'd with a *Hurricano* of a Civil War. Some men are said to have gotten great wealth thereby. But it is an ill leap when men grow rich *per saltum*, taking their *rise* from the misery of a Land, to which their own sins have contributed their share. Those are far worse, (and may not such be found?) who

who, by cunning insinuations, and false glosings, have, in these dangerous days, trayned and betrayed simple men into misebief.

Can their pelf prosper, not got by valour and industry, but deceit? surely it cannot be wholsom, when every morsell of their meat, is *Mummy* (good Physick, but bad Food) made of the Corps of mens Estates. Nor will it prove happy, it being to be feared, that such, who have been enriched with other mens ruins, will be ruined by their own riches. The Child of ten years, is old enough to remember the beginning of such mens Wealth, and the man of threescore and ten, is young enough to see the ending thereof.

III.

A new Plot.

WHen *Herod* had beheaded *John* the *Baptist*, some might expect that his Disciples would have done some great matter, in revenge of their Masters death, But see how they behave themselves. *And his Disciples came and took up*

the

the Body and Buried it, and went and told Jesus. And was this all? And what was all this? Alas, poor men! It was some solace to their sorrowfull Souls, that they might lament their loss to a fast Friend, who, though for the present unable to help, was willing to pity them.

Hast thou thy *Body unjustly imprisoned*, or thy *Goods violently detained*, or thy *Credit causelesly defamed?* I have a design, whereby thou shalt revenge thy self, even go and tell JESUS. Make to him a plain and true report of the manner and measure of thy sufferings: Especially there being a great difference betwixt JESUS, then clouded in the *Flesh*, and JESUS now shining in *Glory*, having now as much pity and more power to redresse thy Grievances. I know it is counted but a cowardly Trick, for Boys, when beaten but by their Equals, to cry that they'l *tell their Father*. But during their present necessity, it is both best wisdom and valour, even to complain to thy *Father in Heaven*, who will take thy case into serious consideration.

IV.

IV.

Providence.

MArvellous is Gods goodneſſe, in preſerving the young *Oſtridges*. For the old one, *leaveth her* (a) *Eggs in the earth, and warmeth them in the duſt, forgetting that the foot may cruſh them, or that the wilde beaſt may break them.* But *Divine Providence* ſo diſpoſeth it, that the bare Neſt hatcheth the Eggs, and the warmth of the ſandy ground diſcloſeth them. a Job. 39.14.

Many Parents (which otherwiſe would have been loving *Pelicans*) are by theſe unnatural wars, forced to be *Oſtridges to their own Children*, leaving them to the narrow mercy of the wide World. I am confident, that theſe *Orphans*, (ſo may I call them, whileſt their Parents are alive) ſhall be comfortably provided for. When worthy Maſter *Samuel Hern*, famous for his living, preaching, and writing, lay on his death bed, (rich onely in *goodneſſe* and *Children*) his Wife made much womaniſh lamentation, what ſhould hereafter become of her little ones, *Peace* (*Sweet heart* ſaid he)

b Psal. 147. 9. he) *that God, who feedeth the (b) Ravens, will not starve the Herns.* A Speech censured as lightly by some, observed by others as prophetical, as indeed it came to passe, that they were well disposed of. Despair not therefore, O thou Parent of Gods blessing, for having many of his blessings a numerous off-spring. But depend on his providence for their *maintenance* finde thou *but faith to believe it*, he will find *means to effect it.*

V.

Coales (a) for Faggots.

a Prov. 25. 22. IN the dayes of King *Edward* the *sixth*, when *Bonner* was kept in Prison, Reverend *Ridley*, having his Bishoprick of *London*, would never go to *Dinner*, at *Fulham*, without the company of *Bonners* (b) Mother and Sister. The former always sitting in a Chair at the upper end of the Table, these *Guests*, were as constant as *Bread* and *Salt* at the *Board*, no meal could be made without them.

b Fox M. log. 3. Vol. p. 432.

O the meeknesse, and mildnesse of such men, as must make Martyrs! Active charity always goes along with passive obedience. How

How many Ministers Wives and Children, now adayes, are outed of house and home ready to be starved, How few are invited to their Tables, who hold the Sequestrations of their Husbands or Fathers benefices? Yea, many of them are so far from being bountifull, that they are not just, denying or detaining from those poor Souls that pittance, which the *Parliament* hath allotted for their *maintenance*.

VI.

Fugitives overtaken.

THe City of *Geneva* is seated in the Marches of several Dominions, *France*, *Savoy*, *Switzerland*. Now it is a *Fundamental Law* in that Signiory, to give free accesse to all offenders, yet so, as to punish their offence, according to the custom of that place wherein the fault was committed. This necessary severity doth sweep their State from being the Sink of sinners, the *Rendezvouz of Rogues*, and *Head-quarters* of all *Malefactours*, which otherwise would flie thither in hope of Indempnity. Herein

in I highly approve *the Discipline of* Geneva.

If we should live to see *Churches* of severall *Governments*, permitted in *England*, it is more than probable, that many Offenders, not out of conscience, but to escape *Censures*, would fly from one *Congregation* to another. What (*a*) *Nabal* said sullenly and spightfully, one may sadly foresee, and foresay of this Land, *Many Servants now adayes, will break every man from his Master*, many guilty persons, abandoning that Discipline, under which they were bred and brought up, will shift and shelter themselves under some new *Model* of *Government*. Well were it then, if every man, before he be admitted a Member of a new *Congregation*, do therein first, make satisfaction for such scandalous sins, whereof he stands justly charged in that Church, which he deserted. This would conduce to the advancing of *Virtue*, and the retrenching of *notorious licentiousness*.

(*a*) 1 Sam. 25. 10.

VII.

VII.

Both and neither.

A City was built in *Germany* upon the River *Weser*, by *Charles* the Emperour, and *Vuidekind*. First *Christian Duke* of *Saxony*; and because both contributed to the Structure thereof, it was called (a) MINE THINE (at this day by corrupt pronunciation *Mindin*) to shew the joint interest both had in the place.

a Munst. Cosmog. l. 3. cap. 450.

Send, *Lord*, in thy due time, such a *Peace* in this Land, as *Prince* and *People* may share herein; that the *Sovereign* might have, what he justly calls *mine*, his lawfull *Prerogative*; and leave to the *Subjects* their *Propriety*. Such may be truely termed an *Accommodation*, which is, *ad commodum utriusque*; *for the benefit of both parties concerned therein.*

VIII

Fed with fasting.

THe *Salmon* may passe for the *Riddle* of the River. The oldest fisher-

fisher-man never as yet met with any meat in the maw thereof, thereby to advantage his conjecture on that *Bill of Fare*, that Fish feedeth on. It eats not flies with the *Pearch*, nor swallows Worms with the *Roach*, nor sucks dew with *Oisters*, nor devoureth his fellow-fishes with the *Pike*, what hath it in the water? but the water? yet *Salmons* grow great, and very fat in their seasons.

How do many (Exiles in their own Country) subsist now adays of nothing, and wandering in a Wilderneſſe of want (except they have *Manna* miraculously from Heaven) they have no *meat on Earth from their own means*. At what *Ordinary*, or rather *Extraordinary* do they *Diet*? that for all this, have chearfull faces, light hearts, and merry countenances? Surely some secret comforts supports their Souls. Such never desire, but to make one *Meal* all the dayes of their lives, on the *Continuall feast of a good Conscience*. The fattest *Capons* yeild; but sad *Merrithoughts* to the *greedy Glutton*, in comparison of those delightfull dainties, which this *Dish* daily affords such, as feed upon it.

Prov. 15. 15.

IX.

IX.

Bare in fat Pasture.

FOrrests have informed me, that *out-lodging Deer*, are seldom seen to be so fat as those that keep themselves within the Park. Whereof they assign this reason, viz. that those straglers (though they have more ground to range over, more Grass and Grain to take their repast upon, yet they) are in constant fears as if conscious that they are *Trespassers*, being out of the *Protection*, because out of the *Pale of the Park*. This makes their *Eyes* and *Ears* always to stand *Sentinels* for their *Mouths*, least the master of the ground pursue them, for the dammage done unto him.

Are there any, which unjustly possesse the *Houses of others*? Surely such can never with quiet and comfort enjoy either their places, or themselves. They always listen to the least *Noise of News*, suspecting the *Right owner* should be re-instated, whose Restitution, of necessity infers the others Ejection. *Lord*, grant that though my *Means* be never so small,

grant

grant they may be *my Means*, not wrongfully detained from others, having a truer Title unto them.

X.

Much good do you.

a Plut. Morals. ONe (a) *Niceas*, a Philosopher, having his *shooes* stolen from him, *May they* (said he) *fit his feet that took them away*. A wish, at the first view, very harmlesse, but there was that in it, which poisoned his charity into a malicious revenge. For he himself had *hurt'd, or crooked feet*, so that in effect, he wished the Thief to be *lame*.

Whosoever hath plundered me of my *Books* and *Papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them, than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reservation, or latent *sence* to my self, but from my heart do desire, that to all purposes and intents, my *Books* may be beneficial unto him. Onely requesting him, that one passage in his

(lately

(lately my) *Bible* [namely, *Eph.* 4 28.] may be taken into his serious consideration.

IX.

The use of the Alphabet.

THere was not long since a devout, but ignorant *Papist* dwelling in *Spain*. He perceived a necessity of his own private Prayers to God, besides the *Pater-noster*, *Ave Maries*, *&c.* used of course in the *Romish* Church. But so simple was he, that how to pray he knew not. Only every morning humbly bending his knees, and lifting up his eyes, and hands to Heaven, he would deliberately repeat the Alphabet. *And now* (saith he) *O good God, put these Letters together to spell Syllables, to spell words, to make such sense, as may be most to thy glory, and my good.*

In these distracted Times, I know what generals to pray for. Gods Glory, Truth and Peace, his Majesties Honour, Priviledges of Parliament, Liberty of Subjects, *&c.* But when I descend to particulars, when, how, by whom, I should desire these things to

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be effected, I may fall to that poor pious mans, A, B, C, D, E, &c.

XII.

The good effect of a bad Cause.

GOd in the *Levitical Law*, gave reward, to the *Woman* causlesly suspected of her *Jealous Husband*, that the *bitter water*, which she was to drink in the *Priests presence*, should not onely do her no harm, but also procure her Children, (*a*) if barren before; that water (*drunk by her to quench the fire of her Husbands jealousie*) proved like the *Spaw* unto her, so famous for causing fruitfulnesse. Thus her *Innocency* was not onely cleared, but crowned.

a Numb. 5 18.

His gracious *Majesty* hath been suspected to be Popishly inclined. A suspition like those *Mush-rooms*, which *Pliny* (*b*) recounts among the Miracles in Nature, because *growing without a Root*. Well, he hath passed his purgation, a *bitter Mornings Draught* hath he taken *down* for many years together.

b Nat. hist. l. 19. c. 2.

See the operation thereof; his constancie in the *Protestant Religion*, hath

hath not onely been assured to such, who unjustly were *jealous* of him, but also by Gods blessing, he daily grows greater in mens hearts, pregnant with the love and affection of his Subjects.

XIII.

The Child-man.

JOhn *Gerson*, the pious and learned Chancellour of *Paris*, beholding and bemoaning the generall corruption of his Age in Doctrine and Manners, was wont to get a (*a*) *Quire* of little Children about him, and to intreat them to pray to God in his behalf. Supposing their Prayers, least defiled with sin, and most acceptable to Heaven.

a In his lifo *juxta finem.*

Men now adays are so infected with malice, that little children are the best *Chaplains* to pray for their Parents. But O, where shall such be found, not resenting of the faults and factions of their Fathers? *Gersons* Plot will not take effect. I will try another way.

I will make my addresse to the *Holy Childe Jesus*, so is he stiled (*b*) even when

b Acts 4.17.

when glorified in *Heaven*; not because he is still under *Age* (like *Popish Pictures*, placing him in his *Mothers* arms and keeping him in his constant infancy) but because with the strength and perfection of a man, he hath the Innocence and humility of a *Childe*, *Him* onely, will I employ *to intercede for me*.

XIV.

Worse before better.

STrange was the behaviour of our *Saviour* towards his beloved *Lazarus*, (*a*) informed by a Messenger of his sickness, *he abode two dayes still in the place where he was*, why so slow? bad sending him on a dying mans Errand. But the cause was, because *Lazarus* was not bad enough for *Christ to cure*, intending not to recover him from his sickness, but to revive him from *Death*, to make the glory of the Miracle greater.

(*a*) John 11.6.

England doth lye desperately sick, of a violent Disease in he *Bowels* thereof. Many Messengers we dispatch (monthly Fasts, weekly Sermons, daily prayers) to inform God of

of our ſad condition. He ſtill ſtays in the ſame place, yea, which is worſe, ſeems to go backward, for every day leſſe likelihood leſſe hope of help. May not this be the reaſon, that our *Land* muſt yet be reduced to more extremity, that God may have the higher honour of our deliverance?

XV.

All ſin, all ſuffer.

THe Mariners, that guided the ſhip in the Tempeſt, *Acts.* 27, 32. had a deſign for their own ſafety, with the ruin of the reſt; intending (under pretence of caſting out an Anchor) to eſcape in a *Boat* by themſelves. But the Souldiers prevented their purpoſe, *and cut off the cord of the Boat, and let it fall into the Sea. One and all: All ſinke, or all ſave.* Herein their *Martiall Law* did a piece of exemplary Juſtice.

Do any intend willingly (without ſpeciall cauſe) to leave the Land, ſo to avoid that miſery, which their ſins with others, have drawn upon it; might I adviſe them, better *mourn in*, than *move out of ſad* Sion. Hang out

(a) Jer. 2. the (a) Scarlet Lace at the Casement, Eyes made red with Sorrow for sin, but slide not down out of the Window without better warrant. But if they be disposed to depart, and leave their native Soile, let them take heed their Flie-boat meets not with such Souldiers as will send them back with shame and sorrow into the ship again.

XVI.

Eat worthily.

1 Sam. 14. 24. SAul being in full pursuit of the flying Philistines, made a Law, That no Israelite should eat until evening. But it was the judgement of Jonathan, that the Army, if permitted to eat, had done greater execution on their Enemies. For time so lost, was gained, being laid out in the necessary refection of their bodies.

Yea, marke the issue of their long fasting. The people at night coming Vers. 32. with ravenous appetites, did eat the flesh with the blood, the provoking of Gods Anger.

Many English people having conquered some fleshly lusts, which fight against

against their souls, were still *chasing* them, in hope finally to subdue them. Was it a pious, or politick *Design* to forbid such the *receiving of the Sacrament*, their spiritual Food?

I will not positively conclude, that such, if suffered to *strengthen* themselves with that heavenly repast, had thereby been enabled more effectually to cut down their corruptions. Only two things I will desire.

First, that such *Jonathans*, who by breaking this custom have found benefit to themselves, may not be condemned by others. Secondly, I shall pray, that two hungry years, make not the third a *glutton*. That *Communicants two twelve-moneths together* forbidden the *Lords Supper*, come not (when admitted thereunto) with better *stomach* than *heart*, more *greedines* than *Preparation*.

XVII.

Devotions Duplicat.

WHen the *Jewish Sabbath*, in the *Primitive Times*, was newly changed into the *Christians Lords Day*, many devout people

twisted *both together in their observation*, obstaining from *servile works*, and keeping both *Saturday* and *Sunday*, wholly for holy *Imployments*.

During these *Civil Wars*, *Wednesday*, and *Friday Fasts* have been appointed by different *Authorities*. What harm had it been, if they had been both generally observed.

But alas! when two *Messengers* being sent together on the same *Errand*, *fall out and fight by the way*, will not the *work be worse done*, *than if none were imployed*? in such a pair of *Fasts* it is to be feared, that the divisions of our *Affections*, rather would increase, than abate Gods *Anger* against us.

Two *Negatives* make an *Affirmative*. Days of *Humiliation* are appointed for men to deny themselves, and their sinfull *Lusts*. But do not our two *Fasts* more peremptorily affirm and avouch our mutuall *Malice* and *Hatred*? God forgive us we have *cause* enough to keep ten, but not *care* enough to keep *one monethly day of Humiliation*.

XVIII.

XVIII.

Law to themſelves.

SOme ſixty years ſince in the *univerſity* of *Cambridge*, it was ſolemnly debated betwixt the *Heads*, to debar young Schollars of that *Liberty* allowed them in *Chriſtmas*, as *inconſiſtent* with the diſcipline of *Students*. But ſome grave *Governours*, maintained the good uſe thereof, becauſe thereby in twelve dayes, they may more diſcover the *Diſpoſitions* of *Scholars*, than in twelve moneths before. That is a vigilant virtue indeed, which would be early up at *Prayers*, and *Study*, when all *Authority* to *puniſh* lay *aſleep*.

Vice, theſe late years, hath *kept open houſe* in *England*. Welcome all *comers* without any examination. No *Penance* for the *Adulterer*, *Stocks* for the *Drunkard*, *Whip* for the *Petty-Larcenar*, *Brand* for the *Felon*, *Gallows* for the *Murtherer*.

God all this time *tries* us as he did (a) *Hezekiah*, *that he might know all that is in our hearts*. Such as now are chaſte, ſober, juſt, true, ſhew themſelves

(a) 2 Chron. 32. 31.

ſelves acted with a higher *Principle* of *Piety*, than the bare avoiding of *Puniſhment*.

XX.

The New Diſeaſe.

THere is a *Diſeaſe of Infants* (and an *Infant-diſeaſe*, having ſcarcely, as yet, got a proper *Name* in *Latine*) called the *Rickets*. Wherein the *Head* waxeth too great, whileſt the *Leggs*, and *lower parts* wain too *little*. A *Woman* in the *Weſt* hath happily *healed* many, by *cauterizing* the *Vein* behinde the Ear. How proper the *Remedy* for the *Malady*, I ingage not, *Experience* oftimes, out doing *Art*, whileſt we behold the Cure eaſily effected, and the natural cauſe thereof, hardly aſſigned.

Have not many now adayes the ſame *ſickneſſe* in their Souls? Their Heads ſwelling to a vaſt proportion, and they wonderfully enabled with *knowledge to diſcourſe?* But alas, how little their *Leggs*, poor their *Practice*, and lazy their *walking in a godly converſation?* Shall I ſay, that ſuch may be cured by ſearing the *Vein in their Head*,

Head, not to hurt their hearing, but hinder the *Itching* of their Ears.

Indeed his tongue deserves to be burnt, that talks of searing the Ears of others; For *Faith coming by hearing*. But I would have them not to *bear* few *Sermons*, but *bear* more in *hearing* fewer *Sermons*: Less *Preaching*, better *heard* (*Readers*, lay the *Emphasis* not in the word *less*, but on the word *better*) would make a wiser and stronger *Christian*, digesting the word from his *heart*, to practice it in his *Conversation*.

MEDITATIONS On all kind of PRAYERS.

I.

Newly awaked.

BY the *Levitical Law*, the *Firſtling* of every clean *Creature* which opened the (*a*) *Matrix* was holy to God: By the Moral Analogy thereof, this firſt *glance* of mine Eyes is due to him. By the cuſtom of this Kingdom, there accrueth to the Land Lord a Fine and Herriot from his Tenant, taking a further Eſtate in his Leaſe. I hold from God this Clay Cottage of my Body; (an homely Tenement, but may I in ſome meaſure be aſſured of a better before outed of this.) Now being raiſed from

(*a*) Exod. 34. 19.

from last nights sleep, I may seem to renew a *life*. What I shall pay to my Land Lord? Even the best quick Creature which is to be found on my Barren *Copy-hold*, namely the *Calves of my lips*, praising him for his protection over me. More he doth not ask, lesse I cannot give, yea, such is his goodnesse, and my weaknesse, that before *I* can give him thanks, he giveth me to be thankfull.

I I.

Family-Prayer.

LOng have I search'd the *Scriptures* to find a positive precept injoyning, or president observing daily Prayer in a *Family*; yet hitherto have found none proper for my purpose. Indeed *I* read, that there was a *yearly Sacrifice* offered at *Beth-lehem* for the family of *Jesse*; but if hence we should infer *Houshold holy duties*, others would conclude, they should only be Annual. And whereas it is said, *Pour out thine indignation on the Heathen, and on the Families, which have not called on thy Name*; the word taken there in a large acception, reproveth rather the want of National, than Domesticall Service of God,

1 Sam. 20. 29.

But let not profaneſs improve it ſelf, or cenſure Family-prayer for *will-worſhip*, as wanting a warrant in Gods Word. For where God injoyneth a generall duty, as to ſerve and fear him, there all perticular means (whereof Prayer a principal) tending thereunto, are commanded. And ſurely the pious Houſholds of (b) *Abraham*, *Joſhua*, and (c) *Cornelius*, had ſome holy Exerciſes to themſelves, as broader than their perſonal Devotion, ſo narrower than the publick Service, juſt adequate to their own private Family.

b Gen. 18. 19. Joſh. 24. 15. c Acts 10. 2.

III.

Self, without other-ſelf.

SOme loving Wife may perchance be (though not angry with) grieved at her *Husband* for excluding her from his private prayers; thus thinking with herſelf; *Muſt I be diſcommuned from my Husbands Devotion? What? ſeverall Cloſet-Chappels, for thoſe of the ſame Bed and Board? Are not our credits imbarqued in the ſame bottome, ſo that they ſink or ſwim together? May I not be admitted an Auditour at his Petitions, were it only to ſay Amen thereunto?*

But

But let such an one seriously consider what the (a) *Prophet* saith, *The Family of the House of* David *apart, and their wives apart; the Family of the House of* Nathan *apart, and their wives apart.* Personall private Faults must be privately confessed. It is not meet she should know all the *Bosom-sins* of him, in whose *Bosom* she lieth. Perchance being now offended, for not hearing her husband's Prayers, she would be more offended, if she heard them. Nor hath she just cause to complain, seeing herein *Nathans* Wife is equall with *Nathan* himself; what liberty she alloweth, is allowed her, and may as well as her Husband claim the priviledge privately and *apart* to pour forth her Soul unto God in her daily Devotions. Yet Man and Wife, at other times ought to communicate in their Prayers, all other excluded.

IV.

Groans.

HOw comes it to pass that *Groans* made in Men by Gods Spirit *cannot be uttered?* I find two Reasons thereof. First, because those *Groans* are so low, and little, so faint, frail, and

and feeble, so *next to nothing*, these *still-born Babes* only breath without crying.

Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compasse of a *Groan*, are stayed from being expressive, and the Groan become unutterable.

How happy is their condition, who have God for their Interpreter? who not onely understand what they do, but what they would say. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgotten. GOD knows the meaning, of those *Groans* which never as yet knew their own meaning, and understands the *Sense* of those *Sighs*, which never understood themselves.

V.

Ejaculations, their use.

Ejaculations are short Prayers darted up to God on emergent occasions. If no other Artillery had been used this last seven years in *England*, I will not affirm more Souls had been in Heaven, but fewer corps had been buried in Earth. O, that with *David* we might have said, my

heart

heart is fixed, being leſſe buſied about *fixing of Muskets*. Pſalm 37. 7.

The principle uſe of *Ejaculations*, is againſt the *fiery darts* of the Devil. Our *Adverſary* injects (how he doth it God knows, that he doth it we know,) bad motions into our hearts, and that we may be as nimble with our *Antidotes*, as he with *Poiſons*, ſuch ſhort Prayers are proper and neceſſary. *In hard Havens* ſo choaked up with the envious Sands, that great Ships *drawing many foot of water*, cannot come near, lighter and leſſer *Pinnaces* may freely and ſafely arrive. When we are *Time-bound*, *Place-bound*, or *Perſon-bound*, ſo that we cannot compoſe ourſelves to make a large ſolemn Prayer, this is the right inſtant for *Ejaculations*, whether *orally uttered*, or onely poured forth inwardly in the heart. Ephes. 6. 16.

VI.

Their Priviledge.

Ejaculations take not up any room in the Soul. They give *libertie of callings*, ſo that at the ſame *inſtant*, one may follow his proper Vocation.

The

The Husbandman may dart forth an *Ejaculation*, and not make a *balk* the more. The Sea-man nevertheless steer his Ship right in the darkest night. Yea the Souldier at the same time, may *shoot out* his prayer to God, and aim his Pistol at his enemy the one barrel hitting the mark for the other.

The field wherein Bees feed, is no whit the barer for their biting; when they have took their full repast on flower or grass, the Ox may feed, the Sheep fat on their reversions. The reason is, because those nice Chymists distill onely the refined part of the flower leaving the grosser substance thereof. So *Ejaculatory* binde not men to any bodily observance, onely raise the Spirituall life, which maketh them consistent with the prosecution of any other employment.

VII.

Extemporary Prayers.

IN Extemporary Prayer, what men most admire, God least regardeth, namely the volubility of the tongue. Herein a Tertullus may equal, yea exceed Saint Paul himself, *whose speech* (a) *was but mean.* O, it is the heart keeping

(a) 1 Cor. 2. 4.

keeping time, and tune with the voice which God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to Heaven. *Make it* (said God to *Moses*) *in all things like the Pattern in the Mount*. Only the conformity of the words with the *mind*, mounted in heavenly thoughts, is acceptable to God. The gift of extemporary Prayer, and ready utterance may be bestowed on a Reprobate, but the grace thereof (religious affections) is only given to Gods Servants. Hebr. 8. 5.

VIII.

Their unseleſſe ſcandal.

SOme lay it to the charge of Extemporary Prayer, as if it were a diminution to Gods Majesty to offer them unto him, because (alluding to *Davids* expression to (*h*) *Ornan* the *Jebusite*) they *cost nothing*, but come without any pains or industry to provide them. A most false aſſertion. Surely, preparations of the heart, (though not premeditation of every word) is required thereunto. And (*h*) 2 Sam. 24. 24.

grant

grant the party praying at that very instant, fore-studieth not every Expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that *dexterity of utterance*, properly and readily to expresse himself. Many hours in night no doubt he is wakeing, and was by himself Practising *Sccripture Phrase*, and the *Language* of *Canaan*, whilest such as censure him for his lazinesse were fast a sleep in their Beds.

Suppose one should make an entertainment for strangers with flesh, fish, foul venison, fruit, all out of his own fold, field, ponds, park, orchard, will any say, that this Feast cost him nothing, who makes it? Surely, although all grew on the same, and for the present, he bought nothing *by the peny*, yet he, or his Ancestours, for him, did at first dearly purchase *home-accommodations*, from whence this entertainment did arise.

So the Party, who hath attained the faculty and facility of extemporary Prayer, (the easie *Act* of a laborious habit) though at the instant not appearing to take pains, hath been fromerly industrious with himself, or his Parents with him, (in

giving

giving him pious education) or else he had never atquired so great perfection, seeing only long practise makes *the Pen of a ready Writer.*

IX

Night-Prayer.

Death in Scripture is compared to *sleep.* Well then may my *Night-prayer* be resembled to *making my will.* I will be carefull not to dy *intestate*; as also not to defer my *Will-making*, till I am not *Compos mentis*, till the *Lethargy of drowsiness* seiz upon me.

But being in perfect memory, I bequeath my Soul to God, the rather because I am sure the *Devil* will accuse me when *sleeping.* O the advantage of *Spirits* above *Bodies*! If our *Clay-Cottage* be not cooled with rest, the *Roof falls a fire.* Satan hath no such need: Revel. 12. 10. the *Night* is his fittest *time.* Thus mans *Vocation* is the *Terms* for the *Beasts* of the *Forrest*, they move most, whilest he lies quiet in his bed.

Least therefore, whilest *sleeping I be out-lawed* for want of *Appearance to Satans Charge*, I commit my *cause* to

to him, *who neither slumbers nor sleeps*, ANSWER FOR ME O MY GOD.

X.

A Nocturnal.

David surveying the *Firmament* brake forth into this consideration, *when I considered the Heavens the work of thy fingers, the Moon, and the Stars, which thou hast created; what is man, &c.* Psalm. 8. 3.

How cometh he to mention the *Moon* and *Stars*, and omit the *Sun*. The other being but his *Pensioners*, shining with that *exhibition of light*, which the bounty of the Sun lent them.

It is answered, this was *Davids night-meditation*, when the *Sun* departing to the *other world*, left the lesser *Lights* only *visible in Heaven*, and as the sky is best beheld by day in the *glory* thereof, so it is best surveyed by *Night*, in the *variety* of the same.

Night was made for man to rest in But when I cannot *sleep*, may I with this *Psalmist* entertain my *waking* with good *thoughts*. Not to use them.

them as *Opium*, to invite my corrupt Nature to *slumber*, but to bolt out *bad thoughts*, which otherwise would possess my Soul.

XI.

Set Prayers.

Set Prayers are prescript *Forms* of our own, or others *composing*, such are lawfull for any, and needfull for some to use.

Lawfull for any. Otherwise God would not have appointed the *Priests* (presumed of themselves best able to *pray*) *a form of blessing the People.* Nor would our *Saviour* have set us his *Prayer* (which, as the *Town-bushel*, is the *Standard* both to measure *Corn*, and *other Bushels* by) is both a Prayer in it self, and a *patern, or platform of Prayer*; such as accuse *set Forms, to be pinioning the wings of the Dove*, will by the *next return* affirm, that *Girdles* and *Garters* made to *strengthen* and *adorn*, are so many *shackles* and *fetters*, which *hurt* and *hinder* mens *free motion*.

Needfull for some. Namely, for such, who as yet have not attained (what all should indeavour) to pray

ex-

ex tempore by the *Spirit*. But as little *children* (to whom the plaineſt and *eveneſt Room*, at firſt, is a *Labyrinth*) are ſo ambitious of going *un-bid-lone*, that they ſcorn to take the guidance of a Form, or Bench to direct them, but will adventure by themſelves, though often to the *coſt* of a *knock* and a *fall*; So many confeſs their *weakneſſe*, in denying to confeſſe it, who refuſing to be *beholden to a ſet form of Prayer*, prefer to ſay *non-ſence*, rather than nothing in their *extempory expreſſions*. More *modeſty*, and no leſſe *Piety* it had been for ſuch men, to have prayed longer with *ſet forms*, that they might pray better without them.

XII.

The ſame again.

IT is no baſe and beggarly *ſhift* (arguing a narrow and neceſſitous heart) but a piece of holy and heavenly *Thrift* often to uſe the ſame Prayer again. *Chriſts practice* is my *Directory* herein, who the *third* time *ſaid the ſame words*. Matth. 26. 44.

A good Prayer is not like a *Stratagem* of *War* to be uſed but once.

No,

No, the oftner the better. The *clothes* of the *Iſraelites*, whileſt they *wandred forty years in the Wilderneſs*, never waxed old, as if made of *Perpetuano* indeed. So a good Prayer, though often uſed, is ſtill freſh and fair in the Ears and Eyes of Heaven. Deſpair not then thou ſimple Soul, who haſt no *Exchange of Rayment*, whoſe Prayers cannot appear every day at Heavens *Court* in new *Clothes*. Thou mayeſt be as good a *Subject*, though not ſo great a *Gallant*, comming alwayes in the ſame Suit. Yea perchance the very ſame, which was thy Fathers and Grand-fathers before thee (a well compoſed Prayer is a good *Heir-toom* in a Family, and may hereditarily be deſcended to many *Generations*) but know thy comfort, thy *Prayer* is well known to Heaven, to which it is a conſtant Cuſtomer. Onely add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

XIII.

Mixt Prayers.

Mixt Prayers, are a methodical composition (no casual confusion) of *extempore* and *premeditate Prayers* put together. Wherein the *Standers*, still at the same, and the *essential parts*, (confession of sin, begging of pardon, craving grace for the future, thanking God for former favours, &c.) like the *bones* of the Prayer remain always unaltered. Whilest the *moveable Petitions* (like the *flesh* and colour of thy Prayers) are added, abridged, or altered, as Gods *Spirit* adviseth and enableth us, according to the emergencies of *present occasions*.

In the *Mid-land Sea*, *Gallies* are found to be most usefull, which partly *run* on *Leggs* of *Oars*, and partly fly with the *Wings* of *Sails*, whereby they become serviceable both in a *wind* and in a *calm*. Such the conveniency of *Mixt Prayer*, wherein infused and acquired Graces meet together, and men partly move with the *breath* of the holy Spirit, partly *row* on by their own industry.

Such

Such mostly prayers are most usefull, as having the *steddiness of premeditate*, and the *activity of extemporary Prayer* joyned together.

XIV.

Take your Company along.

IT is no disgrace, for such, who have the *gift* and *grace of Extemporary Prayer*, sometimes to use a *set form* for the benefit and behoof of others. *Jacob* though he could have marched on a manna *pace*, yet was carefull not to over-drive the *Children* and *Ewes* (a) *big with Young*. Let *Ministers* remember to *bring up the Rear* in their *Congregations*, that the meanest may go along with them in their *Devotions*.

(a) Gen. 33. 13. 5.

God could have *created the World extempore*, in a *moment*, but was pleased (as I may say) to make it *premeditately*, *in a set method of six days*, not for his own *ease*, but our *instruction*, that our *heads* and *hearts* might the better keep *pace* with his *hands* to behold and consider his *Workmanship*.

Let no man disdain to set his own nimbleness backward, that others may

may go along with him. Such degrading ones self, it is the quickest proceeding in piety, when men prefer the Edification of others, before their own credit and esteem.

XV.

Prayer must be Quotidian.

AMong other Arguments inforcing the necessity of *daily Prayer*, this not the least, that *Christ* injoyns us to *Petition* for *daily Bread*. *New bread* we know is best, and in a spiritual sence, our *Bread* (though in it self, as stale and moldy, as that of the *Gibeonites*) is every day new, because a *new and hot blessing* (as I might say) is daily begged, and bestowed of God upon it. *Manna* must daily be gathered, and not provisionally be *hoorded up*. God expects, that men *every day addresse themselves unto him, by petitioning him, for sustenance.*

How contrary is this to the *common Practise of many*. As *Camels*, in *Sandy Countries*, are said to drink but once in *seven* dayes, and then *in præsens, præteritum, & futurum*, for time *past*, *present*, and *to come*, so many

many, fumble this last, and next *weeks Devotion all in a Prayer.* Yea, some defer all their praying till the *last Day.*

Constantine had a conceit, that because *Baptism* washed away all sins, he would not be *Baptized* till his *Death-bed*, that so his soul might never loose the purity thereof, but immediately mount to *heaven.* But sudden *Death* preventing him; he was not baptized at all, as some say, or onely by an *Arrian Bishop*, as others affirm. If any erroniously on the same supposition put off their Prayers to the last, let them take heed, lest long delayed, at *last* they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this Age we begin to think meanly of the Lords Prayer, Oh how basely may the *Lord* think of our prayers! Some will not forgive the Lords Prayer for that passage therein, *as we forgive them that trespass against us.*

Others play the Witches on this Prayer. *Witches* are reported (a-

mongst many other hellish *Observations*, whereby they oblige themselves to Satan): to say the Lords Prayer backwards. Are there not many, who though they do not *pronounce* the syllables of the Lords prayer *retrograde* (their discretion will not suffer them to be betrayed to such a *non-sence* sin,) yet they transpose it in effect, desiring their *Daily Bread* before Gods *Kingdom come*, preferring temporal benefits before heavenly blessings. Oh! if every one by *his mark* should be tied for a Witch how hard would it go with all of us. *Lamiarum plena sunt omnia.*

X. V. L. L.

All Best.

AT the siege and taking of *New Carthage* in *Spain*, there was dissention betwixt the Souldiers about the *Crown mural* due to him, who first entered the walls of the City. Two pretended to the Crown; Parts were taken, and the *Roman* Army siding in factions, was likely to fall foul and mutually fight against it self. *Scipio* the General, prevented the danger by providing two *Murall Crowns*, giving

Plut. in Scipio's life pag. 1 807.

ving one to each, who claimed it, affirming, that on the examination of the proofs, both did appear to him, at the same instant to climb the Wall. O let us not set severall kinds of Prayers at variance betwixt themselves, which of them should be most usefull, most honorable. All are most excellent at severall times, *Crown Groans*, *Crown Ejaculations*, *Crown Extemporary*, *Crown Set*, *Crown Mixt Prayer*, I dare boldly say, he that in some measure loves not all kind, or lawfull prayers, loves no kind of lawfull *Prayers*. For if we love *God the Father*, we can hate no Ordinance, his Child, though perchance an occasion may affect one above another.

XVIII.

All manner of Prayers.

IT is an ancient *Stratagem* of Satan, (yet still he useth it, still men are cheated by it) to set *Gods Ordinance* at variance (as the *Disciples* fell out amongst themselves) which of them should be the greatest. How hath the Readers *Pue* been clash't against the Preachers pulpit, to the shaking

almost of the whole Church, whether that the word *preached or read*, be most *effectual to Salvation*. Also whether the word *preach'd or catechised*, most usefull. But no Ordinance so abused as Prayer. Prayer hath been set up against Preaching, against Catechising against it self. Whether *publick*, or *private*, *Church or Closet*, *Set*, *or Extemporary Prayer* be the best. See how *Paul* determines the controversie (*a*) πάσῃ προσευχῇ *with all manner of prayer* (so the *Geneva Translation*) *and supplication in the Spirit*. Preferring none, commending all lawful Prayer to our practise.

(*a*) Eph. 6. 18.

XIX.

To God alone.

AMongst all manner of Prayer to God, I find in Scripture neither promise, precept, nor president to warrant prayers to Saints. And were there no other reason, this would incourage me to pray to Christ alone, because,

S. *Paul* struck *Elimas blind*, Christ made *blind Bartemeus see*. St. *Peter killed Ananias and Sapphira with his word*,

Word, Christ with his *word* revived *dead Lazarus*. The Disciples forbad the *Syrophenician* woman, to call after Christ, Christ called unto her after they had forbidden her. All my *Saviours* Works are saving Works, none extending to the death of mankind. Surely Christ being now in heaven. hath not lesse *goodnes*, because he hath more glory his bowels still earn on us. I will therefore rather present my prayers to him, who alwayes did *heal*, than to those, who sometimes did *hurt*. And though this be no convincing Argument to Papists, 'tis a comfortamotive to Protestants. A good *Third*, where so good *Firsts* and *Seconds* have been laid already.

Occasionall MEDITATIONS.

I.

Love and Anger.

Saw two Children fighting together in the street. The Father of the one passing by, fetch't his son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not punished alike: But the Parent would onely meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked sin, the Godly smart most in this world. God singleth out his own Sons, and beateth them by themselves; *Whom he loveth he chasteneth*. Whilest the ungodly, preserved

Heb. 12. 6.

from

from affliction, are reserved for destruction. It being needlesse that their *hair should be shaved with whited razor*, whose heads are intended for the Ax of Divine Justice. Isa. 7. 20. Mat. 3. 10.

II.

upwards, upwards.

HOw large Houses do they build in *London* on little *ground*: Revenging themselves on the *Narrowness* of their *Room* with store of Stories. Excellent *Arithmatick*! from the *root* of one *floor*, to *multiply* to many Chambers. And though painfull the climbing up, pleasant the staying there, the higher the healthfuller, with clearer light and *sweeter air*.

Small are my means on *Earth*. May I *mount* my *Soul* the higher in Heavenly *Meditations*, relying on divine *Providence* (he that fed many *thousands* with *five loaves*: may *feed me and mine*, with the FIFTH PART of that one *Loaf*, that once *all mine*. Higher my *Soul*! Higher! In bodily buildings, commonly the *Garrets* are most *empty*, but my *mind* the higher mounted, will be the better furnished. Mat. 14. 4.

Let *perseverance to death* be my uppermost Chamber, the *Roof* of which Grace is the *Pavement of Glory*.

III.

Beware wanton wit.

I Saw an *Indenture* too fairly engrossed; for the writer (better *Scrivener*, than *Clerk*) had so filled it with *flourishes*, that it hindered my reading thereof, the *wantonnesse* of his *Pen* made a new *Alphabet*, and I was subject to mistake his *Dashes* for real *Letters*.

What dammage hath unwary *Rhetorick* done to *Religion*? Many an innocent Reader hath taken *Damascene* and *Theophilact* at their word, counting their eloquent *Hyperboles* of Christs presence in the Sacrament, the exact *Standards* of their judgement, whence after-ages brought in *Transubstantiation*. Yea, from the Fathers elegant Apostrophe's to the Dead (lively Pictures, by hasty Eyes, may be taken for living Persons) Prayers to Saints took their Original. I see, that *truths Secretary* must use a *set hand*, in writing

writing important points of Divinity. Ill dancing for nimble Wits, on the *Precipices* of dangerous Doctrine. For though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

IV.

Ill-done, un-done.

I Saw one whether out of haste, or want of skill, put up his sword the wrong way; It cut, even when it was sheathed, the edge being Transposed where the back should have been: So that perceiving his errour, he was fain to draw it out, that he might put it up again.

Wearied and wasted with *Civil War*. We that formerly loathed the *Manna of Peace*, (because *common*,) could now be content to feed on it, though full of Worms and putrified: Some so desirous thereof, that they care not on what *Terms* the *war* be ended, so it be ended: But such a *Peace*, would be but a *Truce*, and the *conditions* thereof would no longer be in force, than whilest they are in *Force*.

Force. Let us pray, that the sword be sheathed the *right way*, with Gods *glory*; and without the dangerous dislocation of Prince and Peoples Right: otherwise it may justly be suspected, that the sword put up, will be drawn out again, and the Articles of an ill *Agreement*, though *engrossed* in *parchment*, not take effect, so long as *paper* would continue.

V.

Apace, Apace.

ROwing on the *Thames*, the *Waterman* confirmed me, in what formerly I had learnt from the Maps; how that *River*, West-ward, runs so *crooked*, as likely to lose it self in a *Labyrinth* of its own making. From *Redding* to *London* by land, thirty, by water an hundred miles. So wantonly that stream disporteth it, as if as yet unresolved, whether to advance to the Sea, or retreat to its fountain.

But the same being past *London*; (as if sensible of its former lazinesse, and fearing to be checkt of the *Ocean*, the *Mother of all Rivers*, for so long *loytering*; or else, as if weary, with wander-

wandering, and loath to *lose* more way: Or lastly, as if conceiving such wildnesse, *inconsistent* with the *gravity* of his *Channel*, now *grown old*, and ready to be buried in the Sea, runs in so direct a line, that from *London* to *Gravesend*, the number of the miles are equally twenty, both by *Land* and by *Water*.

Alas! How much of my life is lavisht away? Oh the intricacies, Windings, Wanderings, Turnings, Tergiversations of my deceitfull *Youth*! I have lived in the middest of a *crooked Generation*, (a) and with them *have turned aside unto* (b) *crooked wayes*. High time it is now for me to make *straight* (c) *paths for my feet*, *and to redeem what is past*, *by amending* what is *present*, and to *come*. *Flux*, *Flux*, (in the *Germain Tongue*, *Quick*, *Quick*) was a *Motto* of *Bishop Jewels*, presaging the approach of his death. May I make good use thereof, *make haste*, *make haste*, God knows, how little time is left me, and may I be a *good* husband, to improve the *short* remnant thereof.

(a) Phil. 2. 15.
(b) Psal. 125. 5.
(c) Heb. 12. 13.

In his life p. 10.

VI.

VI.

Always the rising Sun.

I Have wondered why the Romish Chuch do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the *Apostles*, and their *Successors* since Christ's time; For those ancient *Patriarchs*, by the confession of *Papists*, were long since were relieved out of *Limbo*, (soon out, who were never in) and admitted to the sight and presence of God. Especially *Abraham*, *being Father of the Faithful*, as well *Gentile*, as *Jew*, would (according to their *Principles*) be a proper *Patron*, for their Petitions.

But it seems that *modern Saints*, rob the *old ones* of their honour a *Garnet*, or late *Bernard* of *Paris*, have severally more prayers made unto them, than many old *Saints* have together. New Beesoms sweep clean; new (a) *Cisterns* of fond mens *own hewing*, most likely to hold water.

(a) Jer. 2. 13.

Protestants in some kind, serve their living *Ministers*, as Papists their dead *Saints*. For aged *Pastors*, *who have borne the heat of the day* in our Church, are *justled* out of respect by *young Preachers*

Preachers not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartned, for thus it ever was and will be *English Athenians*, all for *Novelties*, new *Sects*, new *Schisms*, new *Doctrines*, new *Disciplines*, new *Prayers*, new *Preachers*.

VII.

Charity, Charity.

Church story reports of St. *John* that being grown very *Aged* (well nigh a hundred years *old*) wanting strength and voice to make a long *Sermon*, he was wont to go up into the Pulpit, and often repeat these Words, *Babes keep your selves from Idols, Brethren love one another.*

Our *Age* may seem sufficiently to have provided against the growth of *Idolatry in England*. Oh that some order were taken for the increase of *Charity*! It were Liberty enough, if for the next seven years, all Sermons were bound to keep residence on this Text *Brethren love one another.*

But would not some fall out with themselves, if appointed to preach

Unity

Unity to others? Vindicative Spirits, if confined to this Text, would confine the Text to their passion: by Brethren, understanding onely such of their own party. But O! seeing other Monopolies are dissolved, let not this remain against the Fundamentall Law of Charity. Let all bend their heads, hearts, and hands, to make up the breaches in Church and State. But too many nowadays are like Pharaohs Magicians, who could conjure up (a) with their Charms more new Frogs, but could not remove, or drive away, those multitude of Frogs, which were there before. (Unhappily happy in making more rents and dissentions, but unable, or unwilling to compose our former differences.

(a) Ex. 8. 7

VIII

The sensible Plant.

I Heard much of a sensible Plant, and counted it a senceleſſe relation, (a rationall beast, carrying as little contradiction) untill beholding it, mine eys ushered my judgement into a belief thereof. My comprehension thereof is this. God having made

made three great stairs [*Vegetable*, *Sensible*, and *Reasonable* Creatures] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as *half Paces* betwixt the stairs) so to make the *Step* lesse, and the *ascent* more easie for our *Meditations*.

Thus this active *Plant* (with visible motion) doth *border* and *confine* on *Sensible* creatures. Thus in *Affrick*, some most agil and intelligent *Marmasites*, may seem to shake (forefeet shall I say, or) hands, with the rudest *Salvages* of that country, as not much more than one remove from them in knowledge and civility.

But by the same proportion may not man, by *custome*, and *improvement* of *Piety*, mount himself near unto an Angelicall nature. Such was *Enoch*, who whilest living on *Earth*, *walked with God*. O may our *conversation be in Heaven*. For shall a *Plant* take a *new degree and proceed Sensible*, and shall man have his *Grace staid* for want of sufficiency, and not whilest living here, *Commence Angel*, in his holy and heavenly *affections*.

Gen. 5. 22.

Phil. 3. 20.

IX.

IX.

Christ my King.

I Read how King *Edward* the first, ingeniously surprized the *Welch* into *subjection*, proffering them such a Prince as should be,

1. *The Son of a King.*
2. *Born in their own Country.*
3. *Whom none could tax for any ault.*

The *Welch* accepted the *conditions*, and the *King* tendered them his Son *Edward* an *Infant* newly born in the *Castle of Carnarvan.*

Do not all these qualifications mystically *center themselves* in my *Saviour.*

Psalm. 2. 7. 1. The King of *Heaven* saith unto him, *Thou art my Son, this day have I begotten thee.*

2. *Our true Country-man, Real flesh,* whereas *he took not on him the nature of Angels.*

3. *Without spot or blemish*, like to us in all things, *sin only excepted.*

Away then with those wicked men, who (a) *will not have this King to rule over them.* May he have Dominion in, and over me. *Thy Kingdome come.* Heaven and Earth cannot afford a more proper Prince, for the purpose,

a Luke 19. 14.

exactly

exactly accomplished with all these comfortable *qualifications*.

X.

Tribulations.

I Find two sad *Etymologies* of *Tribulation*. One from (*Tribulus*) *a three-forked thorn*, which intimates, that such *afflictions*, which are as full of pain and anguish to the Soul, as a *thorn*, thrust into a tender part of the *Flesh*, is unto the body, may properly be termed *tribulations*.

The other, from *Tribulus* the *Head* of a *Flail*, or *Flagel*, knaggy and knotty (made commonly, as I take it, of a thich *black thorn*) and then it imports, that *Afflictions*, falling upon us as heavy as the *Flail* threshing the *Corn*, are stiled *Tribulations*.

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavy thorn*. But which is the worst, though I may choose whence to derive the word, I cannot choose so, as to decline the thing, *I must through much tribulation, enter into the Kingdom of God.* Act. 14. 22.

Therefore I will labour not to be like a young *Colt* first set to Plough, which more tires himself out with his own untowardness [whipping himself

self with his mis-spent metral) than with the weight of what he draws, and will labour patiently to bear what is imposed upon me.

XI.

Beware.

I Saw a *Cannon shot off*. The men, at whom it was *levelled, fell flat* on the *ground*, and so escaped the bullet. Against such blows falling is all the fencing, and *Prostration*, all the *Armour of Proof*.

But that which gave them notice to *fall down*, was their perceiving of the *fire* before the *Ordnance was discharg'd*. Oh the mercy of that *Fire*! which as it were repenting of the mischief it had done and the murther it might make, ran a race, and out-stript the bullet, that men at the sight thereof) might be *provided*, when they could not resist, to prevent it. Thus every *murthering piece*, is also a *warning piece* against it self.

God, in like manner, *warns before he wounds*; *frights* before he *fights*. *Yet fourty dayes and* Nineveh *shall be destroyed. Oh let us fall down before the Lord our Maker.* Then shall his anger

anger be pleased to make in us a daily *Passeover*, and his Bullets *levelled at us must fly above us.*

XII.

The first fruits.

PApists observe (such are curious priers into *Protestants* carriage) that *Charity* in *England* lay in a *swound* from the *dissolution of Abbies*, in the reign of King *Henry* the eighth, till about the tenth of Queen *Elizabeth*.

As if in that *Age of Ruin*, none durst raise *Religious Buildings*, and as if the *Ax and Hammer*, so long taught to *beat down*, had forgot their former use, *to build up for pious intents.*

At last comes *William Lambert* Esquire, and first founds an *Hospitall* at *Greenwich* in *Kent*, calling that his Society (like politick *Joab*, after *Davids name.*) *The poor People of* Queen *Elizabeth*. And after this worthy man followed many, that we may almost dazle *Papists* eyes with the *light of Protestant good works*. The same *Papists* perchance may now conceive *Charity so disheartened* in our days (by these civil Wars, and the consequences thereof) that no *Protestants* hereafter should be so desperate

See Cam. Brit. in Kent. p. 387.

2 Sam. 12. 26.

rate as to adventure upon a publick *good Deed*. O for a *Lambert-Junior*, (and I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Ranks* of all *Discouragements*; so that now *English Protestants*, being to begin a *new score of good works*, might from him date their *Epoche*. Such a *Charity* deserves to be *Knighted* for the *valour* thereof.

XIII.

The Recruit.

I Read, how one main Argument, which the Apostle *Paul* enforceth on *Timothy*, *To make full proof of his Ministery*, is this (a) *For I am now ready to be offered, and the time of my departure is at hand*. Thus the dying Saints drawing near to heaven, their mark, is the best *Spur* for the surviving to make the more speed in their Race.

a 2 Tim. 4. 6.

How many excellent Divines have these sad times hastened to their *long home?* (So called in Scripture (*b*) not because long going thither, but *long* [*ever*] tarrying there.) How many have been sorrow-shot to their heart? O that this would edge the endeavours of our Generation, to succeed in

b Eccles. 12. 5.

in the dead places of worthy men. Shal the Papists curiously observe and sufficiently boast, that their *Stapleton* was born on the same day, on which Sir *Thomas More* was beheaded, (as if his *cradle* made of the others *coffin*,) and shall not our Nurseries of learning supply the void *rooms* of our *Worthies* deceased. No sin, I hope, to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion.

Pitzeus in vita Stapleton.

XIV.

The Mongrel.

I Finde the Naturall Philosopher, making a Character of the *Lions disposition*, amongst other his qualities, reporteth, first that the *Lion*, (a) feedeth on *Men*, and afterwards (if forced with extremity of hunger) on *Women*.

a In viros prius quam in faminas savit. Plin. Nat. Hist. l. 8. c. 10.

Satan is a *roaring Lion*, *seeking whom he may devour*. Only he inverts the *Method*, and in his *Bill of fare*, takes the *second* first. Ever since he over-tempted our *Grand-mother Eve*, encouraged with successe, he hath preyed first on the weaker Sex. It seems he hath all the vices, not the virtues of that *King of Beasts*, a *Woolf-Lion*, having his *cruel y* without his *Generosity*.

XV.

XV.

Edification.

I Read in a learned Phisitian, how our *Provident Mother, Nature*, foreseeing *man* (her *wanton* children) would be *tampering* with the *Edge-tools of Minerals*, hid them far from them, in the bowels of the *Earth*, whereas she exposed *Plants* and *Herbs* more obvious to their Eye, as fitter for their use. But some bold *Empericks*, neglecting the latter (as too common) have adventured on those hidden *Minerals*, oftimes (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament, hath placed all *Historicall* and *Practicall* matter (needfull for Christians to know and believe) in the beginning of the Gospell. All such Truths lye *above Ground*, plainly visible, in the *litterall sence*. The *Propheticall* and *difficult part comes* in the close; But though the *Testament* was written in Greek, too many read it like Hebrew beginning at the end thereof. How many trouble themselves about the *Revalation*, who might be better busied in plain *Divinity*? Safer prescribing to others, and practising

sing in themselves *positive piety*; leaving such *Mystical minerals* to men of more *judgement to prepare them.*

XVI.

Mad not mad.

I Find S. *Paul* in the same *Chapter*, confesse and deny *madnesse* in himself, *Acts* 26. *vers.* 11. *And being exceeding mad against them. I persecuted them even unto strange Cities*, ver. 25. When *Festus* challanged him, *to be besides himself, I am not mad most noble Festus.* Whilest he was *mad* indeed, then none did suspect or accuse him to be distracted; but when *converted*, and in his *right mind*, then *Festus taxeth him of madnesse.*

There is a *Country* in *Africa*, wherein all the *Natives have pendulous lips*, hanging down like a dogs ears, always raw and sore; Here onely such as are handsome, are pointed at for Monsters in this Age, wherein *pollute* and *unclean Lips* are grown Epidemical, if any refrain their *tongues* from common sins, they alone are gazed at as strange Spectacles. *Num. Cosm.*

XVII.

The deepest cut.

I Beheld a Lapidary cutting a Diamond with a Diamond *Hammer*, and

and *Anvil* both of the same kind.

God in *Scripture* stiled his servants his (*a*) *Jewels*. His Diamonds they are, but alas! rude, rough, unpolished, without shape or fashion; as they arise naked out of the *Bed of the Earth*, before Art hath dressed them. See how God, by rubbing one rough Diamond against another, maketh both smooth. *Barnabas* afflicts *Paul*, and *Paul* afflicts *Barnabas*, by their hot falling out, *Jerome* occasioned troubled to *Ruffinus*, and *Ruffinus* to *Jerome*.

a Mal. 3. 19.

Acts 15. 39.

In our unnaturall War, none I hope so weak and wilfull as to deny many *good men* (though mis-led) engaged on both sides. O, how have they scracht, and raced, and pierced, and bruised, and broken one another? Behold Heavens hand grating one Diamond with another; as for all those, who uncharitably deny any *good* on on that party, which they dislike, such shew themselves *Diamonds* indeed in their hardnesse, (cruel censuring) but none in any commendable quality, in their *Conditions*.

FINIS.